Discourses of a Living Master

Ram Singh

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1

Meditation Talk
01 Jan 2019 Morning

It Is Not Possible To Explain The Paradigm Of Sant Mat By Being At The Level Of Mind And Intellect

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I WOULD FIRST LIKE TO BOW DOWN at the feet of my Gurus, SomAjaib, Who have made this poor soul capable of doing Seva. It is only Their hand of Grace on this poor soul that has enabled this poor soul to be able to do the Seva. It is only Their Grace that is doing all of this.

I got the opportunity of sitting at the feet of Baba Somanth Ji for only about three years and at the feet of Sant Ajaib Singh Ji for eleven years.

Just before Somanath Baba Ji left His body, He called me and He told me, "Son, go and do Seva at the Betta Ashram. After I go there, then you have to do Seva there.

At that time, I did not understand the meaning of what He meant because I used to do night duty at the ashram and I thought that He was saying this in the context of that night duty because He was also scheduled to go to Betta Ashram a few days later. So, I thought He was telling me to go and do this Seva there. So, I didn't understand it at that time.

It was only in 1985, when I had made up my mind to leave the ashram and to go back to my home — I wanted to meet Sant Ji on the way — it was only then that Sant Ji called me inside the room and He locked the door. And for nearly forty-five minutes, He was explaining to me that I have to go back and do my Seva there for the saplings that had been planted by Baba Ji. I should go there and give water to those saplings.

So, He explained all of this to me and it took nearly forty-five minutes. There were a lot of people waiting outside for His Darshan but He very nicely explained all of this. And following that small direction that He had told me to do, that is how all of this has happened — I came to Andhra and I followed His instruction.

It is only His Grace that is working. He has bestowed Grace on me, not only materially, spiritually, but in all possible respects. It is not possible to explain the paradigm of Sant Mat by being at the level of mind and intellect. It is only with the Grace of the Master that one is possibly able to explain it.

It is only Their Grace that is working and I will never be able to forget the Grace that They have showered — that Som and Ajaib have showered — on me.

So, today is the first day of this year and a lot of people have come from far away places. They have left their precious work behind, their jobs behind, their business behind, their families behind, and they have come here to do Bhajan and Simran. And I pray at the Feet of the Masters that They shower Their Grace and make this successful.

It is not possible otherwise, without the Grace of the Masters. And, therefore, I pray at Their Feet that They shower Their Grace on all the dear ones who have come here for this program and also all the dear ones who are connected to the Masters within — that They extend Their Grace to all of them.

So, I hope all the dear ones who have come here for doing their Bhajan Simran, that they spend as much time as possible doing that Bhajan and Simran.

We have all been given very measured breaths and one never knows when the breath stops. And, therefore, we should make the most of this time and each breath that has been given to us.

So, give as much time as possible to Bhajan Simran while you are here and also maintain the cleanliness of the surroundings. And, also, when you go back, after your duties of your work or business, spend time and stay connected with Bhajan Simran. You should not give a break to Bhajan Simran because then we do not get success on that. So, it is important that you should do it continuously, every day.

The Masters Who have initiated you — your Master — is always with you and you should never forget that the soul of the Master is immortal.

At the level of Brahm, the Master is always with you and He is always helping you. At the respective time, They leave Their bodies, but then They are stationed at Brahm and, They are looking after all the souls They have initiated from there.

When They initiate us then, in the Shabd form, They manifest within and They are, at all times, within us. So, if there is one relationship that we have, which is closest to us, that is of the Master.

We should, therefore, have a lot of love and affection for our Masters. Our mind always plays truant. It always tries to entangle you in outward material pursuits, but we should stay connected with Simran and have our love and affection for our Masters within.

We should always remember that we have very little precious time that is available to us and we should not forget that and get entangled in all these material pursuits outside. We should

remember that these material things that we are chasing are there only for a few days and we will have to leave all of this and go one day.

It is only our Master Who is permanently there for us and He is always there within us. He will never leave our hand and He's always there to protect us. So, we should always have our love and affection for Him

We should always have our love and affection for Him because it is He Who always thinks about us and He is always worried about us. So, we should have that love and affection for Him.

* * *

So, the atmosphere is very quiet and it is early morning and we have woken up. When we wake up, our mind is fresh and we should make the most of this and focus on our meditation.

2

Meditation Talk
01 Jan 2019 – Afternoon

The Three Practices For Getting Salvation — Satsang, Seva, And Bhajan Simran

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IN THE KALI YUGA, Saints have adopted three exercises or three practices for getting salvation — Satsang, Seva, and Bhajan Simran. So, these are very easy practices for the soul to practice. And these have been adopted in the Kali Yuga.

In the earlier yugas, there were different practices that were adopted; like, pranayams, Ashtanga Yoga, and other austere measures, which are now very difficult to do.

In the earlier yugas, the lifespan of a human being was also longer. And there was considerably more strength that was there in the human body. And people would be celibate throughout their lives and would increase their powers to do all these difficult austerities.

But, in the Kali Yuga, the lifespan has also reduced and the strength in a human body is also reduced for doing all these practices. For doing these austere practices, one has to be a celibate. And doti, basti, neti, these are practices of cleansing where one takes a small portion of juice of neem or milk and then does the cleansing. And first, all the cleansing of the body takes place by doing these austerities of doti, neti, basti. And, only after that, the practices start.

Also, there is a need of fasting for doing these practices. And, in today's time, doing all of this and having control over your food and doing these practices is very difficult. That is why Saints have adopted an easier way to do our meditation and progress within.

So, the first step on the Path of our spirituality — the first step of that ladder — is Satsang. It is only when we go and attend Satsangs that we understand what is truth, what is false, what is the purpose for which we have been given this life? And we understand the importance of all of this. In the Satsangs, we understand the importance of a human life, of a human body, of a human form. God Almighty has created this precious human form and, within this human form, He has endowed it with the sixteen planes. And He Himself resides within this human form.

There is a lot of difference between the human body and human form and all the other life forms that are there. That is why gods, goddesses, and everyone calls this the Nar Narayan Sharir, or 'the form from which a person can transcend from being a human being to becoming a god'.

So, in Satsangs, the Masters explain to us how we have to go within this human form because They have Themselves done this practice. They have gone within and met God Almighty. So, They explain all of that to us in the Satsangs.

This Path has been made by God Almighty Himself. In this six-foot body, He resides within that, and the Path for going and meeting Him is also kept within this human form.

Outside of this body, if we do all other practices of trying to go and meet God Almighty, those are not going to be of any success.

Therefore, Saints have sung the praise of Satsang because it is only in Satsang that we are able to cleanse our mind. They say that there is no other pilgrimage like that which is there in a Satsang. Because, when we go in outward pilgrimages, we are only able to clean our bodies with the waters of these rivers. But when we sit for Satsang then, with the Teachings of the Masters, when we lovingly listen to the Master's Teachings, we are able to cleanse our mind. And a lot of our deeds are also redeemed.

When we go and listen to the Satsangs of the Masters lovingly, then our deeds are also redeemed and the mind is cleansed, and as the mind gradually becomes purer, then we are able to withdraw and go within.

The second step is that of seva. When we go and attend Satsangs of the Masters, and we go to Their ashrams, there is seva that is to be done there of the other dear ones who have also come to attend the programs. So, the seva that we do of the Master there or of the other dear ones, all of that helps in cleansing us because we get the Grace and the pleasure of the Master from doing that.

If we are not able to do our Bhajan Simran, but we do good seva, which we do lovingly and in the remembrance of the Master, then that is nothing less than doing Bhajan Simran. Only we should remember that when we are doing seva, it should be done with love and affection for our Master, keeping our Master in our mind. And we should not have any ill feelings or speak ill about others while doing our seva.

When we do seva, it helps in cleansing our mind, we are also able to become more humble. And when we sit with that humility in our meditation, then our meditation also improves as a result.

The third step is Bhajan Simran. Once we have got initiated, it is our responsibility to do Bhajan Simran regularly because this is the only path which will get us rid of this ocean of life and death and which will help us going back and meeting God Almighty.

So, we should not look at Bhajan Simran as a burden. We should do it with all love and affection. It is only Bhajan Simran that reduces the distance between the disciple and the Master. This is our work. This is our personal work — the work of our soul. And if we fail to do this

work and we are ending up doing all other work for the rest of the world, then we are not gaining from it.

Therefore, even back home, in all our other activities and all our other duties, we should remember to always give priority to Bhajan Simran. First, we should take out time for our Bhajan Simran, and then we should have time for all of the other activities.

* * *

So, the time is good and quiet and we should make the most of it. Let us close our eyes and sit for meditation.

3

SATSANG
01 Jan 2019 Afternoon

You Should Have One Wish — One Aspiration — And That Aspiration Should Be To Pursue Naam

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The paathi sings from the Bani of Sant Kabir Sahib from the book: Kabir Sakhi Sangrah...

Jaa ki ghaati naam hai,
Tha ke hai sab siddhi,
Jaa ki ghaati naam hai,
Tha ke hai sab siddhi,
Kar jore tado sabe,
Asta siddhi nav nidhi.

IN THIS BANI, Kabir Sahib has sung the praise of Naam, which all the Masters have been saying. He sings the praise of Naam.

Now, Naam is not a mantra or a tantra and Swami Ji Maharaj says, "All the mantras, and everything, all the tantras, all of them are contained within the fifty-two letters. All the Vedas, the Puranas, and the Shastras, all of them are all contained within the fifty-two letters — and all of this will go. But, Naam is not within these."

So, Kabir Sahib says, "This Naam has been before this world came into existence. And it will be, well after this world ceases to exist."

Kabir Sahib says, "It is the Naam that has created everything. God Almighty created Naam within Himself. And it is the Naam that has created all this And, Pind, Brahmand, and all of this creation that we have.

That Naam is contained within every parcel, every morsel, and every cell in this environment. And that same Naam is resonating at the Eye Center.

Kabir Sahib says, "He, who is able to manifest that Naam, for him, all the siddhis and mystical powers, all of them will prostrate in front of that person."

Great rishis and munis have spent their lifetimes and hundreds and thousands of years in penance and austerities they have done to manifest these mystical powers. They have indulged in these mystical powers and that has stopped them from progressing further.

However, for a sikh, when he follows the instructions of his Master and he leaves the nine doors and comes to the Tenth, there, with the Grace of the Master, the Sound Current is manifested and he sees the Jyoti and he hears the Sound Current.

In such a situation, very naturally, all the mystical powers are attained. But, Masters never use these mystical powers and They also discourage the disciples from using these mystical powers because Their objective is to go back to God Almighty and not continue to get entangled here.

So, Kabir Sahib says, "Once the Naam is manifested within — in not only for one lifetime, but scores of lifetimes — we will be able to redeem all of those deeds that we have incurred.

Hay gay auro sagan gan,
Chatra dwaja faharay,
Hay gay auro sagan gan,
Chatra dwaja faharay,
Ta sukh the bichcha bhali,
Naam bhajan din jaay.

Kabir Sahib says, "Great kings and great emperors have been born in this world. They have come and, in their ego, they have conquered many other states or countries. They have hoisted their flags in all of these places that have been conquered by them. However, today, there is nothing left of these people."

He says, "In comparison to such great kings and emperors, that simpleton who is connected with Naam and who has measly needs, he is better off."

The kings conquer various places and they become emperors. But, by doing all of these things, and by conquering as such, they invite themselves to the chaurasi — they go into these 8.4 million life forms.

Whereas, that poor person who is connected with Naam, no doubt, he may suffer the small period of a lifetime because of his lesser income, but he is connected to God Almighty. And, finally, he goes to God Almighty.

So, He says, "In comparison to such kings and emperors, that simple person's, life is a hundred thousand times better."

Naam japat kushti bhala,

Chuyi chuyi pare jo jaay,
Naam japat kushti bhala,
Chuyi chuyi pare jo jaay,
Kanchan deh kehi kaam ki,
Jo mukh naahi naam.

Kabir Sahib says, "A person who is connected with Naam, even though he has leprosy or he has that infection and he is losing parts of his body to that sickness and he is living in a small hut but he's connected to Naam, he is one hundred times better off than a person staying lavishly in a healthy manner in a palace."

No doubt, they are suffering because of their ailments and because of their past karmas. But, because they are connected with Naam and they are devoted to God Almighty, they will get free from this ocean of life and death.

So, Masters have sung the praise of Naam and, by doing the practice of Naam, we will be able to go back to our father, God Almighty. We will be able to get out of this ocean of life and death.

We have spent a lot of time in the pursuits of the world — in the pursuits of our relations — and a lot of time has been wasted because of that. So, we have to use that precious time to get connected with the Naam.

God Almighty always gives us opportunities to get connected with Him. And He gives us this human form time and again. But, it is Kal and Maya, who get us entangled in all the outward pursuits. And, as a result, they don't even allow us to remember God Almighty or come anywhere close to that.

After more than a hundred lakh life forms, we get a human birth because of our good deeds. And, with the Grace of God Almighty, we get the company of the Masters.

It is God Almighty Who decides which soul is going to get connected to Him. And it is He Who directs or motivates that soul to get connected with the Saints. So, all this is ordained by God Almighty. And it is only with His Grace that we get this Path.

Naam liya jin sab liyaa,
Sakal bedh ka bhedh,
Naam liya jin sab liyaa,
Sakal bedh ka bhedh,
Naam bina narake pada,
Padatha chaaro vedh.

Kabir Sahib says, “Those who get initiated — those who get Naam — they have automatically got all of the vaids and Vedas, and Puranas, and all the Scriptures. All of that, automatically, comes to him who manifests the Naam.”

The Vedas emanate from the Four-Petaled Lotus that is in Brahm. And from each of the petals of this lotus, the Sound has emanated and that has manifested in the form of the Vedas. But, everything contained in the Vedas is all about the rituals and all of the doings of this creation. And these Vedas, therefore, do not talk about the greatness of Naam — that is not spoken of. It is only with the Grace of the Masters that we come to know of Naam.

All the jivas, sooner or later, will all go back to God Almighty.

Paaras roopi naam hai,
Loha roopi jeev,
Paaras roopi naam hai,
Loha roopi jeev,
Jab jaa paaras bheti hai,
Tab jeev hosi seev.

He says, “Naam is like the philosopher's stone and this mind is like rusted iron. And when a philosopher's stone touches the iron, it converts the iron into gold.”

Like that, when we manifest the Naam within, then that purifies the mind. The mind is impure because of the karmas — not only of this lifetime, but of hundreds and millions of previous births and previous lifetimes. So, it is very impure. And, only with the manifestation of the Naam, it is able to purify itself.

With the manifestation of Naam, even for a second, the mind gets pure. It becomes like gold and it becomes clean, like a glass house. And then, it is able to manifest the Jyoti within.

Once we have manifested the Jyoti, or the Light within, then the entire within gets illuminated. And the darkness that we have been living — the darkness of ignorance that we have been living for so many millions of lifetimes — all of that is dispelled in this illumination within.

Paaras roopi naam hai,
Loha roopi samsara,
Paaras roopi naam hai,
Loha roopi samsara,
Paaras paaya purush ka,
Parakhi parakhi taksaar.

He says, "Naam is like the philosopher's stone and all the jivas of this creation, all of them, are like the rusted iron. And that is because they are carrying their karmas of all their previous deeds — and they are very impure."

So, by doing our Simran of the Naam, we are gradually cleansing that filth that we are carrying of all of the previous karmas. That is why the Masters have given us the practice of Simran and Dhyan — the Dhyan, or the contemplation of our Master — and the Simran of Naam.

By doing this regularly, we are able to cleanse our within. And, when we have done it sufficiently, then we are able to concentrate at the Eye Center. And, when we are still at the Eye Center, then we will see that we progress and we are able to leave the nine doors and come to the Tenth Door.

As long as the mind does not become pure, we will not be able to go within. We will not be able to focus at the Eye Center. And, therefore, Simran is required to cleanse the mind and make it pure.

Therefore, all the Masters have talked of the importance of doing Simran. We should do Simran throughout the day — when we are walking, when we are standing, when we are sitting, when we are eating. So, all the time, we should try and do our Simran. By doing Simran, we are continuously cleansing the mind. And then, when we sit for meditation also, that Simran helps us.

Sant Ji has also said in His bhajan, "You should do Simran. And, if you keep doing Simran, then you will automatically reach your destination." By doing your Simran, you will be able to go within. And you will also be able to manifest God Almighty within.

When we do our Bhajan and we feel that we are not getting success in Bhajan, the only reason for that is that our Simran is not yet so strong.

* * *

I got this experience of Simran when I had gone to Bombay and I stayed with Mr. R. R. Singh. Mr. R.R. Singh is a Sadhu and we used to sit with him and he used to always remind us of Simran. We used to all clean betel leaves. We would get packets of betel leaves and we had to clean out all the imperfect betel leaves. So, with each betel leaf that we saw, he would remind us to do Simran. He would constantly keep reminding. And that's how we kept doing Simran.

Then we would go to Satsang in the evenings from there. Again, while going to Satsang, we would do Simran. While returning, again, we would do Simran. And again, we would do this work of this sitting, working on these betel leaves and doing our Simran.

So, as a result, in about three months, four months, the Simran became so powerful that I could focus the attention at the Eye Center and withdraw the attention from the body.

* * *

So, therefore, Simran is the first step on the ladder on the Path of the Sant Mat. The more Simran you do, the faster you will move within. And, the lesser Simran you do, the slower will be the progress.

When we are doing our Simran, we are getting the Grace of the Master and we are getting His attention. So, whenever we do Simran, He is looking after us.

And even when we sit in a car and we are traveling, we should do our Simran.

Many times, some event has to happen — some accident or something like that — then also, the Master helps us. And, with Simran, we are also able to save ourselves from doing some bad deeds.

So, as a result, we should continuously keep doing our Simran and stay connected with our Master.

There is a benefit in doing Simran. One is that, by doing Simran, your deeds are getting redeemed automatically — you are progressing within. And you are also getting the Grace and Mercy of the Master by doing so.

Sukh ke maathe sili pare,
Jo naam hruday se jaay,
Sukh ke maathe sili pare,
Jo naam hruday se jaay,
Balihaari va dukh ki,
Pal pal naam rataay.

Kabir Sahib says, "In our happiness — if we are content and we are happy — let boulders fall on such contentment and such happiness if that is keeping you away from your Simran."

So, it is better if you are unhappy and you are doing your Simran than being content and happy and forgetting your Simran.

* * *

When Mira Bai took initiation from Ravidas, every six months, she would visit Him. And, when she would visit, all the local nobles of her kingdom would taunt her.

Ravidas Ji was of a lower caste and they would keep taunting her, saying that, despite being a queen, she was going to such a low caste person and she's got a low caste Master.

But, Mira Bai was a gurumukh and she did not care about such taunts and such talk. She would ignore all of that and go to her Master.

Once it occurred to her, "God Almighty has given me so much wealth. Why don't I give my Master some wealth so that He can make a good house for Himself?"

She thought that she should take some wealth and help her Master make a house for Himself. So, she went for Darshan and she took along with her a precious diamond. And, when she went there, she took His Darshan and she stayed for two, three days.

After all of that, when she was leaving, she told Ravidas Ji, "Whenever I come, all these nobles and all the brahmins at my place keep taunting me. If You would accept this small gift from me, You can sell it and make Yourself a nice house, then that opens a door for me to come because then, nobody will taunt me — because You will have a big house."

But Guru Ravidas, told her, "See? In this very hutment, God Almighty has manifested within and He has graced me here. And, with this work — I am a cobbler — and in this occupation of mine, as a cobbler, I have been able to manifest God Almighty. So, I don't feel like changing my occupation and my house when God Almighty has manifested. So, you please take your gift. It is of no use to me."

So, when He said this, Mira Bai felt, "Okay, I will probably just leave this." And she kept that diamond on a shelf. There was a small shelf where she kept that. And she felt that perhaps, not today, maybe later on, He'll change His mind and maybe sell it and do something. So, she told Him, "I'm just leaving it here. If You feel like — later on — You change your mind, You can do that."

So, at the time of her next visit — after about six months — when she was on the way to meet him, she felt, "Now, He may have sold that diamond and made a house for Himself and He'll be better off now." So, with that thought, she went to her Master.

When she reached the place, she found that it was the same hut and there was no change. And, everything was as it was. So, she took Darshan and then she stayed there for two, three days.

After that, she asked her Master if He had not used the diamond that she had given Him?

So, He said, "No, I did not use it."

And then, she asked Him where the diamond was?

So, He told her, "It will be at the same place where you had kept it."

Then Mira Bai saw that the diamond was on that same shelf and it was covered in dust and had become black. So, she cleaned that and then she felt, "My Master is not going to use that." So, she took it back with her.

* * *

Kabir Sahib says, "In that happiness, or in that contentment, if we are forgetting Simran and we are forgetting God Almighty, then let stones and boulders fall on such happiness and such contentment."

That poverty is much better where, in that poverty, we are able to remember God Almighty and we are able to do Simran of God Almighty.

Kabir satguru naam se,
Koti bigan tar jaay,
Kabir satguru naam se,
Koti bigan tar jaay,
Raayi samaan basandara,
Ketha kaat jaraay.

Kabir Sahib says, "The Naam that has been given to us is of very high value. And if we do that Simran for one hour every day and we are connected with Naam, then a lot of impediments, a lot of difficult, that we are likely to face because of our karmas are automatically absorbed by the Grace of the Master — and that helps us."

By doing Simran, we are able to reduce the burden of karmas and, as a result, at the time of our death, when we are leaving this body, we do not have to suffer so much.

If we are not doing our Simran and we're not redeeming those deeds, then those deeds collect and, as a result, ultimately, we have to redeem those deeds by means of a sickness or an ailment, or by means of some sadness or some loss. So, such things, such events, then happen as a result of the build up of such karmas.

The Simran that has been given to us is of a very high order. And where we do Simran, even the place gets purified. At that place, there are no bad influences. No mystical powers also work on you. Neither do the angels of death come and disturb you. Neither does Kal come. And neither does Maha Kal come. Only the Master comes at the time of death of that satsangi.

So, even if we are connected a little with Naam — with Simran — then the Masters shower Their Grace. They are Dayal and They are very gracious and They come at the time of death to take us.

Therefore, we should try to do Simran regularly. And, by that, we are able to gradually reduce the burden of karmas and, at the time of death also, it becomes easier for the Master to take us.

Lene ko satnaam hai,
Dene ko an daan,
Lene ko satnaam hai,
Dene ko an daan,
Tharane ko adheenatha,
Bhudan ko abhimaan.

Kabir Sahib says, "If you have to take something, then take Sat Naam. And, if you have to give something, then you can donate food to someone. Because, by doing so, you will be able to help yourself and you will get the satisfaction of that selfless donation that you are doing."

Kabir Sahib says, "The Naam helps you steer through this ocean of life and death. It helps you steer through this life and takes you back to God Almighty. And if you want to stay afloat here, you have to be generous and you have to be selfless. So, that will keep you afloat. And if you want to drown in this ocean of life and death, then it will be because of your ego.

So, if you have ego, that will be the cause of your drowning. And if you are selfless and you are generous, that will be the cause for you to stay afloat."

Jaiso maaya man ramyo,
Thaiso naam ramaay,
Jaiso maaya man ramyo,
Thaiso naam ramaay,
Taara mandal bedhi ke,
Tab amarapur jaay.

Kabir Sahib says, "Like we have our mind, which is manifested completely in all outward pursuits, if we are able to turn that manifestation within and we are able to manifest the Naam within with the same love and affection that we currently have for all outward pursuits then, in this life itself, we will reach Sach Khand. Being able to focus that attention within, then there is no power in this creation that can stop you from going back to God Almighty." It is only that love and affection towards this world outside that is the main cause for us to come back again and again in this ocean of life and death.

So, Masters say, "You have to have your wish for Naam. You should aspire for Naam. Any other aspiration, any other wish for anything outside, is going to only cause you sorrow to come back into this ocean of life and death."

So, it is that aspiration for all worldly pursuits that keeps making us come back into this ocean of life and death. We should, therefore, aspire for Naam and we should aspire to go within.

Saints say, "You have spent your lifetime in all these pursuits and on these aspirations and wishes for all outward pursuits. But, now that you have been initiated — now that you know the truth and the Path within — you should get your attention focused within. You should get your aspirations focused on Naam and go within."

Naam peev ka chedke,
Kare aan ka jaap,
Naam peev ka chedke,
Kare aan ka jaap,
Besya kera pooth jyo,
Kahe kaun ko baap.

Kabir Sahib points out, "By leaving Naam, if someone is pursuing all the outside mantras and tantras for attaining all the mystical powers and otherwise, then that is akin to being the son of a prostitute. Because — that son — whom will he call his father?"

When we come in the company of the Masters — we attend Their Satsang — They explain to us repeatedly and in different ways about the Truth and about the Reality. And They initiate us to follow this Path and go within.

Now, despite all of that, if we again try to pursue other mantras, other practices, and try to do other things as well — attain mystical powers or try to do such other religious practices — then that is the same thing as being the son of a prostitute — because that son doesn't know who his father is. Like that, by doing all these various practices, ultimately, we are not getting the gracious hand of the Master. And then, there is no one to protect us.

Therefore, He says, "You should have one wish — one aspiration. Once you have been initiated, your aspiration should be to pursue Naam, to go to the feet of the Master. And then, you will yourself witness and experience how His gracious hand is forever there for you."

The main building block — or the main foundation — of devotion is faith, faith in the Master. It is like the foundation of a building. If the foundation is not strong, then the building will not stand for a long time.

Like that, if we do not have faith, then our devotion will not stand for a long time.

If you observe and see the lives of the Masters, you will observe how much love and affection They had for Their respective Masters.

Sant Ji used to always talk about the greatness of Kirpal Singh Ji and Sawan Singh Ji. And He would always have very sweet remembrance and He would always refer to His Masters in everything that He did.

So, that way, we observe that all the Masters have had great love and affection and faith in Their Masters.

In that way, we should also have love and affection for our Masters Who have initiated us and we should have faith in our Masters. And we should refrain from allowing our mind in getting scattered and going in all kinds of directions.

We should always remember that our account of our deeds, our life, is all in the hands of our Master. And all of that is within the hands of our Master Who has initiated us. So, we should always have our love and faith in the feet of our Master.

When we go to any other Master Who is a present-time Master, then we get the benefit of that presence because our deeds get redeemed. And He motivates us to do our meditation and do our Simran. And He, again, refreshes our love and affection for our own Master.

When we always remember that our Master is always with us and our account is in His hands, we should remember that our Master has planted that seed of devotion in us. And, all the other Masters Who are present-time Masters are giving us water and They are giving us fertilizer for growing that seed of devotion – because all the Masters come to help our devotion. None of the Masters come to break our devotion.

So, we should do our Bhajan and Simran and we should always be in love with our Masters. We should not get discouraged or disappointed that our Masters are not in Their physical form with us. They have left Their physical bodies, but we should remember that They are immortal and They are connected with God Almighty and They are always with us. So, we should always keep our love and affection at the feet of our Masters.

Naam peev ka chedke,
Kare aan ka jaap,
Naam peev ka chedke,
Kare aan ka jaap,
Besya kera pooth jyo,
Kahe kaun ko baap.

Radhaswami.

4

Meditation Talk
02 Jan 2019 – Morning

All These Entanglements Outside Are Of Kal And Maya And They Are Intended To Keep Us Entangled Here

THE PATH OF THE SAINTS is the Path of Surat Shabd Yoga and the Teachings of this Path are given by a Living Master. If we follow other paths like Ashtanga Yoga or other austerities, penances, then with a lot of those practices, we attain mystical powers. And with these mystical powers, we end up getting some importance and status in society. But, at best, we will be able to progress within to Kailash or Vaikuntha, which are in the astral plane.

Many of the rishis and munis have contemplated on the gods and goddesses. And some of them, with their practices, have gone to the level of heaven. Those who practiced or contemplated on Vishnu, they went to Vaikuntha. And those who contemplated on Lord Shiva, they went to Kailash. And they thought of that as a salvation. But that is far from salvation. And it is clearly said that you will be there, at those places, only for the time that you have retained the power of all your japas or tapas. And once that power is used, then you are sent back into this world.

Then there are very few rishis and munis who have even progressed further. But they have gone up to Sahasdal Kamal and that is in the causal plane. And the time that they get to spend there is a little longer.

So, when they even go to these higher planes, they are not able to get peace because the mind is at a higher level at Brahm. So, they are not able to gain progress over their mind.

Even Somanath Baba Ji did these practices for more than twenty-five years and he had attained great heights of going within. However, he was not at peace and, as a result, he looked around for a Living Master to give him that peace. And he went into the Himalayas and he moved around in this country to search for a Master. And, eventually, he went to Beas. And only when he went at the feet of Sawan Singh Ji Maharaj, he got that peace.

Even Sant Ajaib Singh Ji did a lot of these practices and he even got the Two-Shabd Naam from Bishan Das Ji Maharaj. And, with that practice of pranayamas also, he went within. But, again, he did not get peace. And only when he eventually went to Kirpal Singh Ji Maharaj and he got

the initiation from Kirpal Singh Ji Maharaj and went to Sach Khand-Sat Lok, that is when he got peace of mind.

So, the point of telling you is that this Path, which has been sent by God Almighty Himself — the Surat Shabd Yoga — that can be attained only by initiation from a True Master. And only a True Master can take us on this Path because He can connect us to the Shabd within — He can connect us to Naam within. And it is only on this Shabd that the soul has come into this creation and got entangled in this creation of Kal. And it is only with that Shabd that the soul will go back to God Almighty.

Therefore, all the Masters, at all times, have always talked and sung the praise of Surat Shabd. And that has been the message of the Masters in various yugas.

Therefore, when we are initiated by our Masters, it is necessary for us to get connected with the Shabd every day — to do our meditation every day. And, by doing so, we are helping our Master to help us.

When the Master initiates a disciple, He sits in the Shabd Roop or He sits at the Eye Center and He eagerly waits for the disciple to focus his attention and come within there. And He is waiting to help the disciple to get out of all of this.

But, unfortunately, the disciple is scattered outside and all the attention and everything is focused outside and we are not going within so that the Master can help us.

When we don't do our Bhajan Simran and we are getting entangled outside, we should know that all these entanglements outside are of Kal and Maya and they are to keep us entangled here. And, as a result, even our Master gets handicapped. So, it is important for us to do our Bhajan Simran so that He can help us.

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So, the morning time is good. We have woken up and our mind is fresh and quiet. Sant Ji used to say, "A quiet mind is good for meditation." So, we should make the most use of this and sit for our meditation now.

5
Meditation Talk
02 Jan 2019 – Afternoon

If You Have Love For The Master, Give Priority To Your Meditation

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THE PATH OF SANT MAT is the path of love and affection. Mahatmas have been explaining that the soul is a form of love and the Master is also a form of love. God Almighty Himself is a form of love. And the Path of going back to God Almighty is also a form of love. But ever since the soul has separated from God Almighty and has got engulfed in the net of Kal and Maya, it has separated from God Almighty and has manifested itself in the form of Kal and Maya here.

So, that same love, which has manifested in the outward pursuits of Kal and Maya here, if we are able to inwardly direct that same love and affection, then we can move within at great speed and velocity.

* * *

There were two disciples — Machar and Ramdita and they were great devotees. They would sit regularly for long hours in meditation. And till they would manifest the Form of the Master within, they would not leave their meditation.

So, like that, they would regularly sit for meditation. And, sometimes, the Master also tests His disciples.

This was a day when water was to be rationed and it would come only once a week to them. That was the day on which that water would be allocated to their field where they had planted sugarcane.

If that water was not allowed in the field, the sugarcane would dry up. So, it was necessary for them to be there and allow that water to left in the field.

So, as usual, they sat for meditation in the morning and the Master was testing them. Despite having sat for nearly three hours in meditation, neither of them got the manifestation of the Master within.

So, they got up from the meditation and went out and they met each other.

Machar asked Ramdita whether he had got the manifestation of the Master in his meditation today?

Ramdita said, "No." He did not get it. And likewise, Machar had also not got the Darshan of his Master within.

So, they thought that if now they get up from the meditation or they sit back for the meditation, they would miss that opportunity of watering the field and the sugarcane would dry up

But, Ramdita said, "Never mind the sugarcane. Let us sit for our meditation."

So, they went back and sat for their meditation. And, after about two hours of sitting in meditation, they got the Darshan of their Master within.

After they got the Darshan of their Master, they got up from meditation and, after they had their lunch, they left water for their field.

So, Sant Ji used to give this example of how disciples should have love for their Master. And if you have such love for the Master, where you give priority to your meditation, then the progress is quite definite.

Therefore, our love and affection have to be prioritized. And, oftentimes, we prioritize all of the other things, all of our mundane activities, and other things. And because we have a love and affection for those things, we prioritize those and we say, "Okay, after we have finished all of those activities, we will sit for meditation." And then, sometimes we sit for meditation; sometimes we do not sit for meditation. And that's how our meditation gets affected.

So, if you have love and affection for your Master, then you will prioritize that love and affection for giving priority to your meditation first.

It is, therefore, incumbent on a disciple, once he has been initiated, to prioritize his meditation. He should always keep that to the forefront and do his meditation first, and then all of the other activities should follow that.

And why do we do this meditation? It is so that we get free from this ocean of life and death and we rid ourselves from this illness of life and death. And that is the technique — that is the trick — that the Master has taught us. That is what we should do — and do it with a priority.

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The atmosphere is quiet and we should make the most of it. So, let us close our eyes and get connected with meditation.

6

SATSANG
02 Jan 2019 – Afternoon

Our Master Is Now Waiting For Us At The Eye Center — It Is Our Duty To Focus Our Attention And Go There

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The paathi sings from the Bani of Sant Paltu Sahib from the book: Kundaliya, part 1...

Par swaarath ke kaaran,
Sant liya avathaar.
Par swaarath ke kaaran,
Sant liya avathaar.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. In this Bani, Paltu Sahib says, "All the Saints Who have come into this world, They have come for the selfless reason of helping others."

From time to time, God Almighty sends Saints. These are souls in the higher planes of His Creation. From there, He tells Them to come to this world and work on the salvation of other souls.

Just like God Almighty sends these souls from the higher planes into this world, Kal also sends avatars within his creation into this world. These avatars exercise mystical powers and they try to attract other human beings or other people into this belief by giving them worldly favors or by showing them mystical powers. So, that way, they keep these souls entangled here. They try to show that the salvation lies in going to Vaikuntha or in going to the astral plane.

And some yogis, who have done more Hatha Yoga, have been able to progress up to Sahasdal Kamal in the higher plane. They say that salvation is had by only going up to that limited plane.

So, these avatars who come are not able to give salvation to the soul, but they can give some redemption to the souls by taking them into these higher planes for a limited period.

The Door of Salvation — Par Brahm — is a door only a true Saint can take a soul to and nobody else can take that soul there.

So, like there are mahatmas who are coming from the side of Kal, there are Mahatmas coming from the side of Dayal. And it is these Mahatmas or Saints, Who are coming from the side of Dayal, Who talk about salvation.

So, Paltu Sahib says, "Great souls come on the instruction of God Almighty. They come for a very selfless purpose of helping other souls to get salvation."

Kabir Sahib has also said, "Like a pond or a tree or a cloud, all these are in existence for a selfless purpose and it is only for the benefit of others."

Like a tree bearing fruit, the more fruit that the tree bears, the more it bends down and, to take that fruit, people throw stones at the tree and they try to get that fruit.

Like that tree does not bear the fruit for itself — it bears the fruit for others — similarly, a lake collects water from different sources. And all that water collects into that lake. The lake does not drink that water, but it keeps that water for everyone else to drink. So, many birds and animals drink water from there. Many human beings take the water and they also do the cultivation of their land. They use the water of that lake. So, that lake also is doing this for a selfless purpose for others.

Like that, Saints come into this world and They have the support of God Almighty and They do the selfless service for others for getting salvation to the other souls.

They give the initiation of Naam to the souls and They assume the big burden of karmas that is being carried by that soul. They cut those karmas by assuming those karmas Themselves and washing or paying for those karmas and settling Them Themselves. And then, They make that soul do meditation and They purify the soul of the mind and take it up. And, for the salvation of the soul, They travel from place to place and They face so many hardships while doing so. And, despite all of the hardships that They face, They are working completely selflessly for the salvation of that soul.

The other example given by Kabir Sahib is that of clouds. So, the clouds carry water from the sea — and this is saltwater — saline water, which they are taking from the sea by way of evaporation. That water they carry for long distances — three thousand, four thousand kilometers also — and they give fresh water at those places.

So, if these clouds do not carry fresh water like that, then the animals on land will die. People will not be able to cultivate their farms. And, these clouds assume that form only for the selfless purpose of providing this service.

Like that, Paltu Sahib says, "These souls also assume these bodies to do this selfless service for God Almighty."

Sant liya avathaar jagath ko raah chalaave,
Sant liya avathaar jagath ko raah chalaave,
Bakthi kare upadesh gyaan de naam sunave.

So, Paltu Sahib says, "Saints come into this world and They selflessly help the soul. They explain to him the truth and reality by Satsang. They cleanse the mind and soul of that person or jiva by Simran and Bhajan. And then, They help him in getting salvation."

In this world where the jiva also lives, completely entangled in outward love and affection, They come and They show the correct Path and They guide the soul and make him do the devotion and go back to God Almighty. They come to take that soul out of this ocean of life and death. They do not come here to tie up that soul in other practices.

They come into this world and create awareness for a soul. And, in this world, where that soul is completely, outwardly focused, They create that awareness and that desire to go within by continuously explaining through Satsangs. They do not come to tie that soul to any other practices.

Preethi badaave jagath mein dharani par dole,
Preethi badaave jagath mein dharani par dole,
Kitno kahe kator bachan ve amruth bole.

Saints come and, where there is distrust among people, They come and lovingly explain and bring about trust and love in such people. They embrace one and all, whether a person is an enemy, or considers himself an enemy of the Saint, or dislikes the Saint, or for whatever reasons, as he will, but the Saints always embrace everybody alike. Where there is distrust and the relationships are sour between people or between communities, there the Saints go and explain and They tie up all of them up in that thread of love and affection. And then, by way of Satsang, They create that awareness and that need for going within.

They come and explain to us where we are lost in our practices, in our religions, and in all of the other customary practices that we are used to doing. They take us and tell us to rise above all of these customs and religions. And they come and tell us about the true purpose of our life here.

Unko kya hai chah, sahat hai dukh ganeraa,
Unko kya hai chah, sahat hai dukh ganeraa,
Jeev taaran ke hetu mulak firathe bahuteraa.

They have no other aspirations or wishes. They go from place to place. And where they see these souls who are entangled and unhappy, they carry the message of God Almighty to the souls. And They create awareness in these souls.

They do not aspire to travel or go from place to place, just like that. It is only for the selfless reason of going and helping the people, who are in these places, and bringing them on this Path of devotion that They do the selfless service of going from place to place, facing all kinds of hardships and difficulties.

They face all kind of hardship when they go from place to place for helping that soul. And then, They inspire the soul. And the only reason for Them to take all of this hardship and pain is to create that awareness and that love and affection and devotion — to sow that seed of devotion in that soul.

Palatu satguru paay ke, das baya nirvaar,
Palatu satguru paay ke, das baya nirvaar,
Par swarath ke kaaran sant liya avathaar.

Paltu Sahib says, "Those souls, who come in contact with the Saints — where they had been tied up in sorrow in this ocean of life and death — are able to get the benefit of such Masters. And, with the help of such Masters, they are able to stand above all of these attachments and get their salvation and do their devotion."

Saints never leave their souls behind. Whoever has been initiated, if he has even a love equivalent to a mustard seed, even if he loves his Master to that small an extent, the Masters come at the time of death to take that soul.

And where the devotee is doing meditation for two hours a day, then for such devotees, the Master comes and tells them two or three days in advance also that He is going to come at such and such a time to fetch the soul of that devotee.

Therefore, Masters tell us, "We should do our Bhajan Simran regularly so that we do not build up the burden of karmas at the time of our death and we are able to leave this world very happily.

If we are not doing our meditation, then we are building up that burden of karmas — the burden of deeds — and, because we are not going to come back into this world to redeem those deeds, we have to suffer and pay off those deeds here before our death.

Therefore, Masters say, "Do your Bhajan Simran and, with that, you will be able to redeem some of your burden of karmas. And, with the Grace of the Master also, some of these karmas get redeemed. And, that way, at the time of death, you don't have to suffer.

Palatu satguru paay ke, das baya nirvaar,
Palatu satguru paay ke, das baya nirvaar,
Par swarath ke kaaran sant liya avathaar.
Dhun aane jo gagan kee, so mera gurudev,
Dhun aane jo gagan kee, so mera gurudev.

Then He explains, "The Sound Current is resonating at the Eye Center. The Soul that comes and explains that to us and Who gets us to witness and hear that Sound Current is a True Master."

At our Eye Center, lies the soul, the mind, and the Sound Current, which is resonating there. And that Sound Current is coming from Sach Khand-Sat Lok and across all of those planes. It is coming down and resonating at the Eye Center.

The Masters tell us to do our Bhajan Simran so that we are able to focus our attention and come within and listen to that Sound Current and get connected to that Sound Current.

That Sound Current is very pure, and when we manifest that Sound Current, it is not only for this life, but for scores of our previous lives that all our bad sins are redeemed almost immediately.

Therefore, Masters keep repeating and saying, "You should do your Bhajan Simran every day and make your efforts to come as quickly as possible to the Eye Center and manifest the Sound Current. That Sound Current is summoning you. It is beckoning you to come. And you should do your practice and go within as quickly as possible.

So mera gurudev seva mein karihai vaa kee,
So mera gurudev seva mein karihai vaa kee,
Shabad mein hai galthaan avastha aisi jaa ki.

Paltu Sahib says, "That Sound Current, which is resonating, is Guru Dev — because the True Form of our Master is the Sound Current."

At the time of initiation, the Masters get us connected with that Sound Current. So, when we manifest the Sound Current, we are manifesting the Radiant Form of the Master within — because God Almighty is also in the form of Light and Sound. Our soul is also in the form of Light and Sound. And our Master is also in the form of Light and Sound.

When we meditate and we go within, we first witness our own soul — and our soul is at the Eye Center and we see our soul. That soul just has a shape. It does not have a substance or a form. It has a shape. And, after we have witnessed our soul — we have seen our soul — then we see the sky within as we see the sky now. We have the same sky within. And then the soul gets skyward bound and, when it goes up, it crosses the plane of the sun and the moon and the stars. And, after that, the Radiant Form of the Master is manifested.

And, once we have manifested the Radiant Form of the Master, we see the same form of the Master Who has initiated us because that will give us the recognition of the Master within. Then, that Radiant Form of the Master takes the soul further and they get the darshan of Jyoti.

When the darshan of Jyoti happens, then the Sound Current is manifested — and that Sound Current is the True Form of the Master.

Then, the Form of the Master is seen, which is the Form of the Sound Current. And the soul is also made up of Sound and Light. When, with the help of the Master, the soul goes to Par Brahm, there the soul also becomes of the same Form.

So, Paltu Sahib says, "The Sound Current is resonating at the Eye Center. The Master Who has manifested that for me — Who has made me realize and manifest that Sound Current — He is my True Master."

Nisdin dasa arood lage na bhookh piyaasa,
Nisdin dasa arood lage na bhookh piyaasa,
Gyan bhumi ke beech chalath hai ulati swaasa.

Paltu Sahib says, "Those who have manifested the Sound Current within, for them, twenty-four by seven, they are listing to the Sound Current. For them, there are no pangs of hunger or any such other problems because that Sound Current has made all of this Creation. And, when we manifest that Sound Current, then all the nutrients and everything that we want, everything is provided by the Sound Current."

And when we get connected to the Sound Current, all our needs for eating or sleeping and other outwardly pursuits, all of that is reduced and we get very much in the intoxication of that Sound Current.

* * *

There was this disciple in Sawan Singh Ji Maharaj's ashram — his name was Wazira. Wazira was a very loving soul and, though he was a Muslim by religion, he had taken initiation and he a lot of love and affection for his Master and this Path. He would sit a lot of time and he would spend a lot of time meditating. Many times, through the night, he would meditate. And, as a result, in a very short while, he was able to focus his attention within.

Once he manifested the Master within, then he started seeing his Master everywhere. In all the forms, he would witness and he would see his Master only.

So, he would see his Master in all the forms. He would embrace a eucalyptus tree and talk to it as if it was his Guru.

Or, if a stray cow came into the compound, he would hug that cow and ask that cow where that Master was coming from?

Or, even a stray dog, he would hug and love and pet that dog because he was seeing his Master in all of these forms.

Now, gradually, word spread and some people mentioned this to Sawan Singh Ji Maharaj — that this was what Wazira was doing.

They all complained that Wazira was doing this and he was showing off. And Sawan Singh Ji Maharaj got annoyed and He said, "This experience is something that he has to digest within — but he is showing it outwardly." And, by saying that only, the experience of Wazira stopped.

Now, when that experience stopped for Wazira — when he now could not see his Master — he gave up eating, drinking, and he sat for his meditation.

The pang of losing our spiritual experience is very strong. When we, for whatever reason, stop getting an experience of a spiritual nature, then that causes a lot of shock and grief to us.

That way, Wazira was in deep grief because of this experience having been stopped. He gave up on his food and, all the time, he was doing his meditation, drinking only water. And, because of that, Wazira became very weak and he could not even walk.

So, at one place, he was spending time meditating or crying because of his grief. And, in about fifteen days time, it came to a stage where he would not be able to live any longer.

Looking at this condition of Wazira, the sevadars wanted to tell Sawan Singh Ji Maharaj. But, nobody dared to go to Him and tell Him about this.

So, finally, about five, six sevadars went to two old devotees of Jaimal Singh Ji Maharaj, and they went and told them this. They went and pleaded to those two devotees and they told them, "Wazira has become extremely weak and he is now not able to even stand. And it would be good if you could go and tell this to Sawan Singh Ji Maharaj because you have got initiated by the same Master and you are His 'Guru bhandu' and, therefore, He may listen to what you have to say. But, if Grace is not showered on Wazira, then he will not be able to live."

So, they requested those two old devotees to help. And then, those two devotees went to Sawan Singh Ji Maharaj.

They went to Sawan Singh Ji Maharaj and they bowed down to Him and they asked for forgiveness.

Sawan Singh Ji Maharaj looked at them and asked them as to why they were asking for forgiveness?

So, they told Him, "We are asking for forgiveness for Bhai Wazira because he is very much in grief and he has now given up eating and he is not able to stand. He'll end up with a mental problem or cease to live any longer. So, please, shower Your Grace and give him mercy."

So, Sawan Singh Ji Maharaj told them, "Why did he show off like that? In Sant Mat, it is expressly forbidden that you show off your inner experiences. So, why is it that he went around showing off like that? He shouldn't have done it and that is why he has this punishment given to him."

But then, they pleaded with Him.

Finally, Sawan Singh Ji Maharaj told them to bring Bhai Wazira to Him.

So, four people went and carried Bhai Wazira, because he was unable to walk, and they brought him to Sawan Singh Ji Maharaj.

Then, he fell to his feet and pleaded for mercy.

Sawan Singh Ji Maharaj admonished him and told him, "You should not have shown off like that." And he graciously gave His Mercy and He told him to sit for meditation.

He sat for his meditation and he got the same experiences.

* * *

So, once you go in, you experience this. You focus your attention within, then you have this experience of seeing your Master everywhere.

Turiya seth atheeth sodhi phir sahaj samadhi,
Turiya seth atheeth sodhi phir sahaj samadhi,
Bhajan tel kee dhaare saadhana nirmal saadhi.

Paltu Sahib says, "The practice of the Saints — the Masters — is of the highest order."

There are four stages, which all spiritual aspirants have to go through to transcend up to God Almighty. So, there is Turia, Turia Teet, Turia Pipli. And, above these three, is the fourth stage, where the Saints are. And, for Them, that is the Sahaj Samadhi — where, at the same time, They are omnipotent. They are everywhere — like God Almighty is omnipotent everywhere.

So, like that, They are doing Satsang at one place, and They are helping Their disciples at another place. So, that is the order of Sahaj Samadhi, which the Saints have attained.

So, the stages of samadhi are Turia at the Sahasdal — the Thousand-Petaled Lotus. And then there is Turia Teet, which is up to Brahm. And that is the second stage. Then Turia Pipli is up to Bhanwar Gupha— from Par Brahm to Bhanwar Gupha.

When one goes to Bhanwar Gupha, he attains that stage. And, above that, is the Sahaj Samadhi — above the Bhanwar Gupha — that is in Sat Lok-Sach Khand.

Palatu tan man vaariye mile jo aisa kou,
Palatu tan man vaariye mile jo aisa kou,
Dhun aane jo gagan kee, so mera gurudev.

Paltu Sahib says, “If you have come in the company of such a Master, then you should sacrifice your mind and you should sacrifice your body and follow the instructions of that Master.”

We have tried all these practices earlier. We have done pranayamas. We have done Ashtanga Yoga. We have done japas and tapas. But, because we have not got the company of a True Master before in all our previous lives, we are still in this world.

So, now, with the Grace of God Almighty, we have got the company of a True Master. We have given so many hundreds and millions of lives to Maya before — in the pursuit of Maya.

So, in this life, we have got the company of the Master with the Grace of God Almighty. We should sacrifice this life to our Master.

If we sacrifice this life to our Master in His devotion, then in this life itself, we will go to Sach Khand-Sat Lok and we will be able to get out of this entire ocean of life and death.

And, how do we do this? This is by doing Bhajan Simran. And we are able to assimilate His Grace only by doing Bhajan Simran. It is Simran only, which will make us fit and proper for assimilation of His Grace.

Palatu tan man vaariye mile jo aisa kou,
Palatu tan man vaariye mile jo aisa kou,
Dhun aane jo gagan kee, so mera gurudev.
Naav milee kevat nahi kaise uthare paar,
Naav milee kevat nahi kaise uthare paar.

Paltu Sahib says, He gives an example, “You have got a boat but you don't have a boatman. So, how are you going to cross the river?”

The example He is giving is that you have been initiated — you have got Naam. So, you have got the boat. But, you have not manifested the Form of the Master within. So, you do not have the boatman for crossing the ocean of all of these planes.

Once you have manifested the Radiant Form of the Master within, then that boat starts moving. And then, you progress within.

So, now that you have got initiation, it is now your responsibility and it is your duty to make a sitting of at least two and a half to three hours — one continuous sitting of two and a half to three hours. By doing so, you will start focusing your attention within. And then, with His Grace, you will be able to manifest His Form within. And that is how your journey within will start.

So, we have got our Master and our Master is now waiting for us at the Eye Center. It is our duty to focus our attention and go there. And once we have gone within and manifested His True Form, then our boat — our journey of spirituality — starts from there.

So, Paltu Sahib says, "You have got the boat — that is, you have the initiation in Naam. But, you have not yet manifested your Master within, so you don't have the boatman. So, how are you going to cross that river of all the planes above?"

Kaise uthare paar pathik biswaas na aave,
Kaise uthare paar pathik biswaas na aave,
Lage nahi bairaag yaar kaise ko paavai.

Paltu Sahib says, "As long as you haven't developed the faith for your Master — your true faith for the Master — and as long as you do not have a very strong pang of separation from Him, how will you manifest your Master?"

So, you need faith in the Master and you need that strong sense of separation from the Master, which will help you do your devotion and go within.

Faith is a very important foundation. And, without faith, we will not be able to move further on our devotion. So, faith is of very high importance. Faith in our Master has to be there.

Man mein dhare na gyaan nahi satsangathi rahani,
Man mein dhare na gyaan nahi satsangathi rahani,
Baath karai nahi kaan preethi bin jaise kahani.

Paltu Sahib says, "It is very important for us to execute what we are listening to in the Satsang." He says, "We keep going to Satsangs and we listen from one ear and we take that out from the other ear."

So, we feel good at that time, then we go out after the Satsang, completely forgetting everything that is said and go back to our usual life — our usual pulls and pressures of life.

You have to listen to Satsang carefully, and then you have to, at least for two hours, contemplate on what is said in the Satsang. You keep contemplating and trying to bring that in as a part of your life. Make that your ruling ambition in your life. And then only, you will see how you get transformed as a result of Satsang.

So, Satsang is of a very high order and one can get completely transformed only by Satsang. There are great sinners who have got completely transformed by listening to Satsangs only. But that is because they have brought that Satsang into their life and they have, actually, lived accordingly.

Chooti dagmagee naahi sant ko bachan na maane,
Chooti dagmagee naahi sant ko bachan na maane,
Moorakh taje bibek chaturai apani aa.

Paltu Sahib says, "We are not able to assimilate that Satsang because we are in perennial doubt and we lack faith in the Master." That is why that boat is continuously wavering and we are not able to assimilate what is said in the Satsang. We are forever trying to resolve doubts in our mind because we have less faith in the Master. If we have absolute faith in the Master, then whatever He is saying, we will immediately be able to assimilate and bring that into action.

When we go and sit in the company of the Masters, we have to set aside our intellect — our mind — and all our doubts and other resolutions and assimilate what He is saying with absolute faith in the Master.

When we do so, then we will definitely be able to transform ourselves and we will definitely have the gracious hand of the Master on our head.

Chooti dagmagee naahi sant ko bachan na maane,
Chooti dagmagee naahi sant ko bachan na maane,
Moorakh taje bibek chaturai apani aa.

Paltu Sahib says, "We are not able to assimilate that Satsang because we are in perennial doubt and we lack faith in the Master. That is why that boat is continuously wavering and we are not able to assimilate what is said in the Satsang. We are forever trying to resolve doubts in our mind because we have less faith in the Master. If we have absolute faith in the Master, then whatever He is saying, we will immediatedly be able to assimilate and bring that into action."

When we go and sit in the company of the Masters, we have to set aside our intellect — our mind — and all our doubts and other resolutions and assimilate what He is saying with absolute faith in the Master.

When we do so, then we will definitely be able to transform ourselves and we will definitely have the gracious hand of the Master on our head.

Palatu satguru shabad ka tanik na karei bichaar,
Palatu satguru shabad ka tanik na karei bichaar,
Naav milee kevat nahi kaise uthare paar.

So, Paltu Sahib says, "We are not thinking about what the Master is saying, and if we are thinking about what He is saying, we are not assimilating it. We are not bringing it into our lives. And, as a result, we are also lacking faith in Him."

So, He once again says, "We are now sitting in that boat of Naam. We have got ourselves in that boat, but we have not been able to manifest that boatman — manifest that Radiant Form of the Master within. And, therefore, we are unable to cross that spiritual river."

When we have come in the company of the Masters, we should try to leave all our attachments, and all our love from outward pulls and pressures, and bring it within. We should try to listen to what He is saying in the Satsangs and try to assimilate that and bring that into execution. And when we are able to bring it into our daily lives, then you will see how radical a transformation you will be able to bring within yourself.

Therefore, Paltu Sahib says, "You have got Naam — you are in the boat — but you have not manifested that Master. So, work towards the manifestation of that Master. Because, otherwise, how will you progress on your spiritual Path?"

Palatu satguru shabad ka tanik na karei bichaar,
Palatu satguru shabad ka tanik na karei bichaar,
Naav milee kevat nahi kaise uthare paar.

Radhaswami.

7

Meditation Talk
03 Jan 2019 – Morning

So Long As Our Body Is Capable Of Sitting, We Should Immediately Focus And Try To Do As Much Bhajan Simran As Possible

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ALL THE MASTERS have sung the praise of Naam. When took initiation from Ravidas Ji Maharaj, she went to Brindaban, and there she meditated and she went within. And when she manifested the Naam within, she was so much intoxicated in that love that she would go and dance with all of the various sages and munis and she would love to be in their company.

But, the Rana did not like this — that she was a queen and she was going about with all these people and dancing. He felt that that was insulting to his family.

So, he tried to dissuade her from going like that, but she did not listen. And finally, he decided that he should have her killed. So, he got a glass of poison and he told the maid, "Give this poison to her and tell her that it is from her Master. If she is told it's from her Master, she will take it."

So, that maid went and she did as she was told. She said, "This is the water of the feet of your Master."

When Mira heard that, she did not look here and there, she just consumed that glass of poison. So, when she drank that poison, it turned into nectar and it did not affect her at all.

Rana was amazed at this, but then, the next thing he did was, he took a very poisonous snake — and this was a wild snake, which had never seen a human being and he kept that in a container and kept in her room.

So, he put it in a golden box and put a lock on that and handed it to the maid and instructed her to tell Mira, "This is an ornament made of gold for you to wear that has been sent by Rana."

When Mira opened that box, that snake was ready to bite. But she took the snake lovingly and adorned it around her neck and it turned into a golden necklace.

So, this is the greatness of Naam.

Likewise, Prahlad also was intoxicated in the love of Naam and they tried to kill Prahlad also. In a similar matter, they threw him from atop a hill. But the Naam protected him. He was also put in front of an elephant, which was intoxicated so that the elephant would crush him, but nothing happened.

So, when Hiranyakashyap, his father, tried all these measures to kill him, he finally summoned him in the court and, in the court, he took his mace and he said, "Okay, you show me. If you say there is a god, you show me that god." And then he pointed out to a column in that court. And that column was obviously made of mortar and concrete. So, he knew that there was nothing alive in that column. So, he pointed out to that column and asked Prahlad whether his god resided in that column. And then, with his mace, he broke the column.

Now, the god took the avatar of Narsimha and he manifested from that column and then he killed Hiranyakashyap.

* * *

So, this is the greatness of Naam. When we also do our meditation and we do our Simran Bhajan and go within and manifest the Sound Current, then that brings about a complete transformation within us. Our faculty of thinking and reasoning and all of the things around us get transformed. So, Naam is very great.

If we don't do our Simran Dhyan, then we will not be able to understand the greatness of Naam.

So, the Simran and Bhajan that is being told to us by our Master, we have to, every day, spend time and focus our energies and attention towards that and do more and more of our Bhajan Simran every day. And we should do this Bhajan Simran and not procrastinate it and not keep thinking that we will do it when we get older — or keep it for some special time that we will only do Bhajan Simran at that time. So long as our body is capable of sitting we should immediately focus and try to do as much Bhajan Simran as possible with it.

Each breath that we take is priceless and it is worth more than the three worlds. And we are wasting this breath.

Somanath Baba Ji says, "Every day, we take about 21,600 breaths and you can imagine how much breath has gone in the previous day and in the previous six months and in the previous year that we have been alive."

So, we have just simply thrown away and squandered all of these breaths, which were priceless. Mahatmas say, "You should make the most of these priceless breaths that have been given to you. These are limited in number." So, you have to make the most of each breath that you take.

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So, this atmosphere is very quiet and we should make the most of this. Let us close our eyes and get connected with Simran and Dhyan.

8

Meditation Talk
03 Jan 2019 – Afternoon

It Is Better To Contemplate On A Living Master Who Is Above The Influence Of All Three Gunas

ONCE, ALL THE SAINTS GOT TOGETHER and, in the meeting, They thought, "Let us decide who should be revered? Whose meditation is better?" So, They thought, to decide, "Whom should be meditated upon — who should be contemplated?"

So, They went through about 330 million gods and goddesses that are there. And, amongst all of them, They felt that Brahma, Vishnu, and Mahesh are more senior and more revered. And They then chose the three out of these 330 million gods and goddesses.

So, when these three were identified — Brahma, Vishnu, Mahesh — They first weeded out Mahesh because he has the tamoguna. They said, "Tamoguna is not the correct thing to be contemplated on. So, let us look at rajoguna and satoguna." And, eventually, They decided that satoguna is the right thing for contemplated.

So, when They considered Vishnu, who has that satoguna, They contemplated on that. And then They realized that Vishnu is still within the guna. He is not above the satoguna — whereas, Saints are above the satoguna.

They felt that he is still within the gunas and the Saints are all above the three gunas. Once you are in the Par Brahm, you are beyond karmas and you are beyond all the gunas. So, They then thought that it is better to contemplate on a Saint — on a Living Master — only.

Everyone who comes into this creation — all human beings — are endowed with these three gunas and they have particular traits, which are determined by which is the dominant guna in that person.

So, one of the three gunas is dominant in a person and that determines how his behavior and all his activities will be.

So, where the tamoguna is dominant, that person will typically be more inclined for theft, for taking alcohol or drinking or taking drugs or other substances, or will indulge in fighting and killing. These are the kind of traits that would be dominant in that person.

Those who have the rajoguna as a dominant guna in them are generally brahmins or teachers or businessmen or scientists where, typically, the intellect plays a very dominant role.

And those who have satoguna as a dominant guna are more inclined towards spirituality, devotion, and more on this Path.

So, these three gunas are present in everybody and one of them is a dominant guna. And that is what influences the behavior of that person.

So, the Saints pondered on this and when They saw that Brahma, Vishnu, and Mahesh are within the influence of the gunas — and the Saints, Who have crossed Par Brahm are all above all of these gunas — They decided that is better to contemplate on a Living Master. That's how the Saints did form this practice of doing Simran and contemplating on the Form of the Master.

Our mind is now focused outward in all of the material things that we see outside. So, by doing Simran, we are able to focus this attention within. And, They instruct us to do Simran and the contemplation of the Master. The Form of the Master is very pure, and when we contemplate on the Form of the Master, then our mind also becomes pure and our intellect also becomes pure. So then, gradually, we are able to focus our attention better within. And, once the mind becomes purer, we are endowed with a greater dominance of the satvic guna, where we inculcate more of lightness, of kindness, forgiveness. All of these become gradually more dominant traits of those people who are meditating and contemplating on the form of the Master.

So, this transformation is brought about by doing Simran and contemplating on the Form of the Master. And, we should keep working on that till we actually see the Radiant Form of the Master within.

Sometimes, we think that our Master has left His body for a long time, so we look at His photograph or a picture of our Master, and we try to contemplate on that picture — we try to visualize that picture so that we can get a better memory of our Master. But, that should not be done because that picture or that photograph is a material thing and it is not the living Master, who is within. That is not going to help you when you go within.

If you are not able to immediately contemplate on your Master — you are not able to visualize Him within when you are doing your Simran — don't worry. You should continue to do your Simran. As you do more and more Simran, your mind becomes purer and your contemplation of your Master will start automatically. You will start getting his form within.

When your Master has initiated you, He is in Shabd Roop at the Eye Center and you should be sure that He is not going to leave you, even for a second.

So, we should do more and more of Simran. And, as we do more Simran, we will automatically start visualizing the Form of our Master. As we become purer by doing more Simran, that Form will also stay when we are contemplating that Form.

So, practice is very important in all of this — the more we practice, the faster we will be able to progress.

Tulsi Das has also said, "An illiterate person, by practice, becomes a very knowledgeable person." So, that way, you should keep at it all the time.

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So, the time is very good and we should make the most of it. Let us close our eyes and get connected to Simran.

9

SATSANG
03 Jan 2019 – Afternoon

Once Your Master Has Initiated You, Then You Should Get Busy Doing That Practice And Not Look Here And There

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The paathi sings from the Bani of Swami Ji Maharaj from the book: Santo Ki Bani...

Yeh tan durlab tumne paaya,
Koti janam batkaaya jab khaaya.
Yeh tan durlab tumne paaya,
Koti janam batkaaya jab khaaya.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj has explained how, with great difficulty, we get human lives and about the importance of this human life.

After wandering in 8.4 million life births, after many years — after many hundreds of years — when God Almighty graces the soul, He gives the opportunity of a human life.

These 8.4 million life forms is comprised of 3 million life forms of trees, which have one element; and 2.7 million life forms of insects, which have two elements; and 1.4 million life forms of birds; and nine lakh life forms of fish; and four lakh life forms, which are comprised of gods, goddesses, rakshasas, gandharvas, and even the human form.

When the soul goes through these life forms, God Almighty blesses that soul and gives it one window of opportunity to come out of this cycle of life and death — and that is this human life form. Mahatmas say, "This is the window of salvation."

This life form is unique and it is different from the other life forms. In this life form, God Almighty has created the full Creation within the life form. And all the sixteen planes are contained within the life form. And He Himself also resides within this life form.

The whole creation that we see in Brahm is entirely replicated within the microcosm of this human life form. And He Himself is also residing within this human life form.

The Path to go back to God Almighty is also contained within this life form. This has not been created by any person or any rishi or muni. It has been created by God Almighty Himself.

This Path of going back to God Almighty has been created within the life form and it has been there in existence ever since this Creation started. And the Saints come and show us this Path and They give us the Teachings to be followed – to go and progress on this Path.

So, this is a wonderful opportunity that has been given to us for getting out of this ocean of life and death. This opportunity is only there for the time we have this human body. Once we leave this and we lose this opportunity, then we will fall back into those 8.4 million life forms. And then nothing can be done for salvation.

Swami Ji Maharaj says, "This opportunity has been given to you by God Almighty. So, in this, you do His devotion."

The question is, whose devotion should we be doing? So, Swami Ji Maharaj has explained this in this Bani.

Ab ya ko biratha mat khovo,
Chetho chin chin bhakti kamaavo.
Bhakti karo tho guruki karna,
Maarag shabad guru se lena.

This is a priceless opportunity and each breath we take is priceless. Kabir Sahib has also said in His Bani, "I say this again and again and I beat the drum and I keep repeating it that, with each breath you take, you are losing the value of three worlds. Each breath is so expensive. So, that is the priceless opportunity given to us."

Swami Ji Maharaj says, "Make your most of this opportunity and do the devotion." And whose devotion should we do? We should do the devotion of Satguru — or your Master.

That is because, when we contemplate the gods and goddesses, whose form do we contemplate, because, we have not seen the gods and goddesses? We have not seen Brahma, Vishnu, Mahesh. So, it is not possible to contemplate on their form when we are doing our meditation. And a lot of people do the contemplation of these deities. But this is entirely a fiction of their imagination of how those deities look and their contemplation about those deities. So, all of that is untrue and that is not the correct devotion.

Whereas, when we are in the company of the Master, we see the Master Who has initiated us and we can contemplate easily on His form.

Therefore, in Sant Mat, you have to contemplate on the form of your Master.

So, that way, Swami Ji Maharaj has explained in this Bani about devotion and, step-by-step, how you progress on that. So, that is what He is explaining further.

Shabad maaragi guru na hove,
Tho jhooti guruvaayi leve,
Guru soyi jo shabad sanehi,
Shabad bina dusara nahi sey.

Swami Ji Maharaj says, "He is the Master Who has done the practice of Surat Shabd Yoga and Who is also teaching us the Surat Shabd Yoga. And He is the person — He is the Master — Who enlightens the within." For millions and millions of lives, we have been living in that darkness of ignorance. That, He illuminates. And He manifests the Sound Current within."

Mahatmas say, "You will not get your salvation by going into jungles or going elsewhere outside of this body. You will get the entire kingdom of God Almighty within this very body of yours. And, whoever has gone back to God Almighty, whoever has got salvation, he has got it within his body."

The Satguru says, "Every day, all you have to do is sit for three hours of meditation and focus your attention at the Eye Center. And, as you do your Simran and the contemplation of the Master at the Eye Center, you will gradually come above the six chakras and you will come to the seventh chakra. And you will come out of the nine doors and open the Tenth Door. That is where you will hear the resonation of the Sound Current.

So, you will there hear the Sound Current, which is resonating. And it is coming from Sach Khand–Sat Lok. It comes from all of those planes and is resonating at the Eye Center. It is calling you to come and manifest.

So, once you come to the Third Eye — you open your Third Eye — you come to the Tenth Door, there you will get the manifestation of the Sound Current and you will see the Jyoti within. And that is your work. After that, it is the Sound Current, which will take you back to God Almighty.

He says, "The Master, Who has given you initiation, He is there. When you come to your Tenth Door, your Master is waiting for you there."

And, if the Master is not there waiting for you, then what is the point of that Master? And there, where your Master awaits you, and when you go there, with His Grace, He will take you further. And there, He will get you to witness Jyoti — and that will be the Light within. And he will manifest the Sound Current. So, the Sound and the Light are both manifested with the Grace of the Master.

Swami Ji Maharaj says, "If your Master is not giving you that practice of going within — that practice of Surat Shabd Yoga — then there is no point of taking and following that practice and making a Guru."

Saints don't keep you in darkness. When They initiate you, They tell you about everything that is there within. And, in all of the planes, what kind of Sound is there? What kind of Light is there? And who are the Lords of all of those planes? All of that is explained to you.

Shabad kaha mein gagan sikhar ka,
Shabad kaha mein sunn sahar ka.
Shabad kaha mein bhavar dagar ka,
Shabad kaha mein agam nagar ka.

He says, "That Sound Current takes you, plane by plane, and crosses Sat Lok-Sach Khand and takes you to Anaami. And there, you will reside in the lap of your Father. That is your True Home."

He says, "You are the soul. You are not this body. This body is nothing but an earthen vessel, which you will have to leave behind when you go from here."

This vessel has been given to you — this body has been given to you — only to redeem your karmas. The soul resides in this body for some time. So, you are the soul and you are not this body.

So, if you are not the body and you are the soul, then where are you from? You belong to your Father, God Almighty. And His place is your True Home.

This place, which you reside in now — and your surroundings — are all an ocean of life and death. Everything here is subject to destruction.

So, this body and this life has been given to you, but Maya and Kal have entangled you outwardly. And, as a result, this whole lifetime is wasted in all of these entanglements that have been created by Kal and Maya. As a result, at the end, when we have to leave this body, we are only having repentance. This is because we have never had a true Master before in the many lives we have had like this before. Because, had we had a true Master, then we would not be here — we would be in the lap of God Almighty.

So, we have got this life out of tens of millions of good deeds that we have done in our previous lives and, with the Grace of God Almighty, we have got the company of the Masters.

Mahatmas say, "Getting this company of Masters and getting this human life is very rare. Otherwise, wives or spouses and families and houses are there for even sinners."

Everything we see here is subject to destruction and we have to leave behind everything. We may accumulate crores and crores of millions and millions of rupees or wealth, but we will have to leave everything behind.

So, if there's one true place that we have to go back to, that is God Almighty.

Therefore, we have been given such a priceless opportunity and we should make the most of this opportunity and spend time doing our meditation and try to leave our nine doors and come to the Tenth Door.

Guru pehichaan khoob mein gaayi,
Dhokha ya mein kuch na rahayi.
Shabad kamaave so guru poora,
Un charanan ki ho ja dhoora.

Swami Ji Maharaj explained everything about a True Master — about a True Guru. And, therefore, you should realize that a True Master is One Who has practiced the Surat Shabd Yoga Himself and Who teaches the Surat Shabd Yoga.

So, when you have got your Master, you should go to Him and you should follow His Teachings. You should surrender to Him. And, when you surrender to Him, your Master also graces you and He also becomes yours.

Aur pahichaan karo mat koi,
Laksh alaksh na dekho soyi.
Shabad bhed lekar tum unse,
Shabad kamaavo tum tan man se.

Swami Ji Maharaj says, "Once your Master has initiated you and He has shown you the Path, then you should get busy doing that practice and not look here and there." You should at least value the time that is left now and you should spend that time in this practice. Because, by doing this practice, you are collecting that wealth, which will go with you after your death. And that is the wealth that will take you back to God Almighty.

Once we have been initiated, we should spend our time and focus our energies on meditation. Our mind is the agent of Kal and he keeps trying to delude us and take us away from this meditation. So, we should not think too much and we should focus on meditation.

Apne jeev ki kuch dayaa paalo,
Chauraasi ka pher bacha lo.
Nahi narkan mein athi dukh paayiho,
Agni kund mein chin chin dahiho.

Swami Ji Maharaj says, "You should also have mercy on your soul and this mercy is what will get you out of this bondage."

We should not get entangled outside, because it is our attachments outside that are taking us outward. And that is what is causing limitless suffering to us.

He says, "Have mercy on your soul. This world that we see, this world is all of life and death — it is an ocean of life and death. We are continuously getting born and we are dying again and again. And we are going through all of this sorrow."

Therefore, He says, "You have mercy on your soul and get out of this bondage of life and death."

After we take Naam also, we are so much attached outside that, for accumulating wealth or for status in society, we do such kinds of deeds that we have to then redeem and payoff. So, even satsangis have to pay off and redeem the deeds that they are doing for this.

* * *

There was a disciple of Sawan Singh Ji Maharaj and he was quite lazy and he did not have a livelihood of his own. He would go from house to house and there he was quite used to taking free food and other things from all the other people. So, he would go from village to village and he would live like that on the earnings of other people.

He did sit for meditation also, but he was engaging in this kind of an activity where, for nearly four or five years, he was going from house to house and eating free food.

So, at the time of his death, Sawan Singh Ji Maharaj came to take him. And, when He came, He told this disciple, "You have built up a lot of karmas because of this habit. You have to redeem this. So, you stay for four more days. I will come after four days."

So, he had to pay off that buildup of karmas that he had done like this. He had to suffer for four days more. And on the fifth day then, Sawan Singh Ji Maharaj came and took his soul.

* * *

So, karmas — deeds — we have to be very thoughtful in doing them — whether it is a satsangi doing a bad deed, or a non-satsangi doing it; whether it is a mahatma doing it, or an ordinary person doing it. But, whoever is doing that deed has to pay for it.

Kal is very strict and he will collect his dues. So, if a satsangi is doing it, he says, "Either the satsangi pays for that deed or the Master pays for the deed."

It is like taxes. When you have to pay taxes, either the driver pays or the owner pays, but one of them has to pay the tax.

You have to be careful of the deeds that you are doing. You have to earn an honest livelihood and live in that. You should also selflessly feed people who visit you.

So, the importance is to have an honest livelihood because you will have to pay off all of these deeds that you are building up.

When we do our meditation, no doubt that by doing meditation, we are able to reduce the burden of our karmas or deeds.

Now, when we are doing the Kriyaman or the present deeds that we are doing, those Kriyaman deeds are redeemed when we are doing our meditation. We have to go through our Pralabdh deeds — the past fate deeds — that have been given to us. We have to go through either the enjoying or suffering of those deeds. It is with the Grace of the Master that He reduces the burden of those deeds with His Grace.

Nahi narkan mein athi dukh paayiho,
Agni kund mein chin chin dahiho.
Yeh sukh chaar dino ka bhai,
Fir dukh sada hoy dukhdaai.

Swami Ji Maharaj says, "By doing your deeds, you are definitely going to go in the 8.4 million life forms. But, you will also be facing the difficulties and the hardships of hell."

Within us, there are twenty-seven types of hell. So, when we go to the Tenth Door, we see two paths that open up to us. On the right side, is the Path that goes up to God Almighty. And, on the left side, is the path that goes to hell. So, there are twenty-seven types of hells there. There are different types of hardships that are given to the mind and soul there — depending on what kinds of deeds that jiva has done.

So, like I said earlier, in the Brahmand, the way everything is there, all of that is contained within the human form also. So, you get to see all of these hells within us as well.

* * *

King Janak was a yogi and he was an attained soul. So, when he was leaving his body, he went within. (One can ordinarily also go and see for himself and witness these hells.)

So, He wanted to see what kinds of punishments were being meted out and what kinds of troubles the souls were going through. So, when he went, he saw the kinds of hardships that were being given in the different types of hells and he felt very, very bad about it.

He went and he asked the Lord of Judgment, "All these souls that are suffering in these hells, is there some way to redeem all of these?"

So, the Lord of Judgment told him, "Yes, if an attained soul gives three hours of his meditation to these souls and he resolves that those three hours of meditation can be used by these souls, then all of these souls can get free from hell."

So, there, King Janak sat down for meditation. And he sat for three hours of meditation. After that, he resolved that that benefit of those three hours of meditation could be utilized by all of those souls, which were there in hell.

As a result, all of those souls were freed from hell and they went into the 8.4 million life forms. So, all of those souls went into the 8.4 million life forms. Of course, there is suffering in the 8.4 million life forms, but it is nothing in comparison to the hardship and the punishments that are meted out to the soul in hell.

Here, there is no court and the soul cries out and there is no one to redeem it or take care of it or reduce that burden.

So, it is said in Nanak Sahib's Bani — He has referred to this and He has said —, "One ghadi of three hours of King Janak, in the wisdom of his discerning the power of right and wrong, in the meditation he did, that freed up all the souls in hell. It redeemed all of the souls and freed them up."

* * *

So, that is vivek Simran. That is the Simran at this level. Whereas, the Saints Who come from Sat Lok-Sach Khand, They have Sar Simran, which is of a much higher order.

He says, "For them, you can imagine the power of that Simran, which They have.

This Simran has been given to us by the Masters and that is from Sach Khand-Sat Lok. That power has been given to us. So, you should do your Simran and then you will realize what kind of power is there in that Simran.

Bar bar mein kahu chitaayi,
Daya tumhari mohi sataayi.
Mere mann karuna as aayi,
Chetho tum guru hoy sahaai.

Swami Ji Maharaj says, "Mahatmas feel sorry for the souls in their suffering. And, in Their heart, They want to alleviate the suffering of the souls." And it is this feeling of Theirs, which causes a lot of concern to Them. So, They would like that the souls get freed from all of this.

Everyone we see around is suffering because the very foundation of this life that is there is based on good and bad deeds. So, at all times, you're going to redeem either a good deed or a sin. Everyone is going to have that feeling of joy and sorrow. There is nobody who is going to be

joyful all the time. So, whether he is a king or whether he is a pauper — or any person — they are all going to be in this same form.

Mahatmas say, "There is no peace and happiness in wealth. There is also no peace and happiness in status in society. And, likewise, there is no peace and happiness in being a king. But, the only way one can get peace and happiness is when one goes within and gets connected to the Sound Current."

When following the Teachings of the Master, one goes within and manifests the Sound Current. There the mind becomes still and that is where they get the peace and happiness within.

Bin guru aur na poojo koyi,
Darshan kar guru pad nith seyi.
Guru pooja mein sab ki pooja,
Jas samudra sab nadee samaaja.

Once you have gone to a Master and He has initiated you, you should have faith in that and you should work towards that one objective. Once you have surrendered to the Master and He has initiated you, you should have faith in Him and you should do your meditation and follow His instructions.

You should not go here and there and follow other deities and do all kinds of other worships or other practices. One aspiration and one practice towards that aspiration gets you success.

If you have scattered your love in all kinds of directions, then that is not going to get you anywhere.

Somanath Baba Ji used to say — He used to insist — "If anybody is coming for initiation, he should first make a bundle of all of the deities he has kept at home — all the idols — and throw that in a well. And, after he has thrown all of that out of his house only, then he should come for initiation." Because, if you don't do that devotion, which he has given, and you go home and you light incense to those idols and then you break coconuts as well, then you are going to spread all your attention and focus.

Once you go to Him, you should follow His instructions alone. It is like all rivers flow into the sea. So, if you worship the sea, then you have automatically worshiped all of the rivers that are flowing into the sea.

When you go to your Master, have faith in the Master and do your devotion of the Master. That one devotion takes care of all of the scores of deities, gods, goddesses, and everybody. Everything is contained in that devotion that you do of your Master.

Once you have gone to your Master, then you should have faith in your Master. You should have one aspiration of going within and following His instructions. And, when you do that, you will go within and then see for yourself the Reality within.

Devi deva eesh maheshaa,
Sooraj sesh aur gaur ganesha.
Brahma aur parbrahma satnaama,
Teen lok aur choutha dhaama.

Swami Ji Maharaj says, "All the 330 million gods and goddesses, Brahma, Vishnu, Mahesh, and Brahm, Par Brahm, and Sach Khand-Sat Lok, all the three planes and the final Anaami, everything is contained within the Master — within your Master."

So, therefore, everything is contained within your Guru — within your Master. There is no need to have any kind of doubt or apprehension. When you do your devotion of your Guru, then all the gods and goddesses are also happy. We should not have any doubt in our mind that we are displeasing some god or goddess by doing the devotion of our Master. All of them are happy in the devotion of the Master.

Guru seva mein sab ki seva,
Ranchak bharam na maano bhevaa.
Thaathe baar baar samjhau,
Guru ki bhakti chin chin gaau.

So, in the devotion and in the Naam of your Master, is contained the love and devotion of all the gods and goddesses. And all the gods and goddesses are also happy that you are doing the devotion of your Master.

Now, when we go to our Master, but we still go to other gods and goddesses, or temples and churches, and we pray a little bit here and there, then we are, in a way, distributing our love. It is like the force of water. If you put the water in a pipe, or see the flow, and there are lots of holes in the pipe, then the flow of water at the end will be a trickle. But, if you do not have these holes and the water flows in full force in the pipe, then you will see the force of water at the other end.

So, that is how you should focus your attention and energies and do the meditation and follow the Teachings of your Master — wholeheartedly.

When we love our Master and we surrender to the Master, then He also becomes ours. So, every second, He is also worried about us and He is also thinking about us.

Guru seva mein sab ki seva,
Ranchak bharam na maano bhevaa.
Thaathe baar baar samjhau,

Guru ki bhakti chin chin gaau.

Radhaswami.

10

Meditation Talk
04 Jan 2019 – Morning

Where One Religion Or Religious Belief Criticizes Another Religion Or Religious Belief, That Is Not Satsang

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SANT AJAIB SINGH JI WOULD ALWAYS SAY, "You should leave a hundred things and sit for Satsang. And leave a thousand things — but sit for meditation." Because these are the two things that we are doing for our soul and as our own personal work. Everything else that we are indulging in is all for other outside things.

Like it is important to give food to the body, it is also equally important to give food to the soul. The food of the soul is Bhajan Simran. And the water to the soul is Satsang.

Just like, for our body, both food and water are equally important; like that, Satsang and Simran Bhajan are both equally important for our soul.

We should make it a practice to listen to Satsang every day. If we listen to Satsang once a month, or once in six months and, in that way, we are not regular, then we will not be able to get our salvation.

We should make it a point to listen to Satsang every day. And, if there is no center for common Satsangs, then you should have that DVD and play it at your residence and make it a point to listen to it. When you listen to Satsang, you should visualize your Master as if he is giving that Satsang. And you should sit like that for listening to that Satsang.

We often get disturbed in our work and other activities. And there are a lot of pressures of that on us. But, when we listen to Satsang, then that has a very pleasing effect on us also. And we are also reminded of our work for our soul to sit in meditation.

By listening to Satsang, we get devotion to our Master and we feel more of an urge to do our meditation, which is very important.

It is said, "Satsang is a place where there is the greatness of Naam and the greatness of the Master." These are said. So, wherever the greatness of Naam and the Master are being talked of, that place is a Satsang.

So, where one religion or religious belief criticizes another religion or religious belief, or one Mahatma criticizes another Mahatma, that is not Satsang.

It is in Satsang only that we come to know what is the truth, what is reality, what is false, and what is delusion. It is only in Satsang that we come to know the importance of this precious life that has been given to us — and what we should be making out of this life.

We, oftentimes, have a lot of doubts and questions in our mind. When we listen to the Satsang, we have these resolved and these are explained to us. And we also develop a love and affection for our Master.

Therefore, we should make it a point to listen to Satsang every day and, with that, we should also do our Simran Bhajan every day.

Doing Bhajan Simran is equally important as listening to Satsang because, by doing Bhajan Simran, we commence on the journey — on our spiritual journey. It is important when we sit for our Bhajan Simran that we should contemplate the Master at the Eye Center where the soul and the mind are stationed.

When we do our Bhajan Simran, it also helps in redeeming our current deeds, which we are incurring in this life. And it also helps us get the Grace of the Master for our fate deeds. And, with the Grace of the Master, where we have to redeem a very large burden of karmas — like an example of an impalement – that impalement is redeemed by a prick of a needle.

So, that is the kind of Grace you get from the Master when you do your Bhajan Simran.

We should not look at Bhajan Simran as a burden. It is something that we should look forward to for our own salvation. And we should do it lovingly and with affection.

* * *

So, the atmosphere is very good and we should make the most of it. Let us close our eyes and sit for meditation.

11

Meditation Talk
04 Jan 2019 – Afternoon

All Souls, To Be Redeemed, Come Into This Human Life

IN AGRA, THERE WERE TWO DISCIPLES of Sawan Singh Ji Maharaj. They were both father and son. And, in those days, there were epidemics and there weren't so many facilities for treating patients. So, plague and other such epidemics would be very difficult and a lot of people would lose their lives in these epidemics.

So, the son got infected in this epidemic. He was infected in this plague epidemic and he was suffering for nearly four years. A lot of medication was done in ayurvedic style but, eventually, he was going to succumb to that epidemic.

So, in his last moments, his father was by his side and he was crying because his son was going to die.

Looking at this, the son asked him, "Why are you crying father? I am not going, I am coming. I am not dying. I'm going to be living. Now, I can see in my previous birth, I was a babul tree and, because a twig of my tree was used by Swami Ji Maharaj, by His Grace, I was given this opportunity of human life. But, because I came directly from the body of a tree, I was not able to sublimate my mind and my thinking and my meditation. And, because of that, I could not meditate in this life. So, now, I am going to born again in the family of a satsangi and I will reach the level of a Sadh when I am reborn in that family."

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So, that way, oftentimes, when Saints lovingly gaze on animals or trees, They give them the opportunity of a human life and those souls in those animals or trees are reborn as human beings. But, because they have this transition from their previous birth of a tree or an animal, they will have some past impressions of that particular life in this life.

One of the reasons of this human population increase in the Kali Yuga is the Saints because They graciously give this human life to various trees and plants and insects and animals.

When we see across fields, there are so many plants, which have been planted there, and each one has a soul. So, all of them, when they are redeemed, come into this human life. So, you can imagine many lives are getting this opportunity of coming in this human life.

Now, they are given a human life by the Grace of the Master but, when they get into this human life, it then depends on whether they get the company of a Master and they make their life, or they again go back into the delusion of Kal and Maya — they go back to the 8.4 million life forms.

Souls, which have got good impressions — good past impressions — when they come in the company of the Masters, they immediately take to the Teachings of the Masters. They bring about a transformation immediately within themselves. They understand the Teachings of the Master and the absolute truth and they follow that.

Wherever they are born as humans, they have past impressions. And, in whichever place they are born, the Masters will bring them under Their influence. This is the law of God Almighty.

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When Sant Ji used to go to Sawan Singh Ji Maharaj also, he asked for being initiated there. But, Sawan Singh Ji Maharaj told him, "The Master, Who will initiate you, will come to you." And, after a few years, Kirpal Singh Ji Maharaj came and gave him initiation. He traveled five hundred kilometers in a Jeep and, in those days, even the roads were not proper.

Sant Ji used to stay in the desert. So, Kirpal Singh Ji Maharaj took the trouble of traveling all the way there — for five hundred kilometers — and He went there and gave him initiation.

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So, after scores of lives, and tens of millions of lives, the opportunity of a human life is given to us. And, with the Grace of God Almighty, we get the company of the Masters.

Tulsi Sahib also says, "For everyone, to get the company of the Masters and to get Satsang is something which is very rare. Everything else — like a spouse or a family or a house and other wealth — all of that is there for sinners also."

So, we have had this great opportunity of this human life and we have also had the Grace of the God Almighty and have got initiated by a True Master. So, now, we should make the most of these precious moments and try to go within and go to heights within in this very life itself.

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The atmosphere is very quiet and nice and we should make the most of it. So, let us close our eyes and get connected with Simran and Dhyan.

12

SATSANG
04 Jan 2019 – Afternoon

I Am Saying This With My Concern About You — If You Do Not Listen To Me And You Look For Happiness And Salvation Elsewhere, You Will Not Be Able To Get It

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The paathi sings the Bani of Swami Ji Maharaj from the book: Santo Ki Bani...

Yeh tan durlab tumne paaya,
Koti janam batkaaya jab khaaya.
Gurumukh hoye guru aagya barte,
Guru barti ik chhin mein tart.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. Yesterday, I had discussed half of this Bani. So, I am continuing this Bani now.

He is a gurumukh who listens to the instructions of his Master. There are two types of disciples — that is manmukh and gurumukh.

Manmukhs are those disciples who go by the whims of their mind. As their mind tells them, they act accordingly.

Gurumukhs are those who listen to the instructions of the Master. They completely believe in the Teachings of the Master and follow them completely.

In Sant Mat, Mahatmas have always been saying, "If there is one enemy that you have, then that enemy is your mind who is within you." The fight of a disciple is not with anybody. It is with his own mind. Outside, we can see our enemies and we can make them out. But the mind is such a huge enemy that we are not able to make out his attack.

So, Mahatmas say, "If there is one enemy, that enemy is your mind."

So, if we follow our mind as a manmukh — there are those disciples who are manmukhs — we are lost to this world.

And then, they are the others, who are gurumukhs, who listen to the Teachings of their Masters and follow those instructions.

The burden of karmas that we are carrying is not only of this lifetime; it is of hundreds and millions of previous lifetimes. These are the karmas that we have built up. And those karmas, if we were to visualize, would be taller and higher than the Himalayas. That is the kind of burden of karmas that we carry.

Now, armed with these kinds of deeds, the mind is very dominant and it is very difficult to gain progress over our mind. But, to reduce this burden of karmas, we take Darshan of the Masters, we take the Parshad of the Masters, or we listen to the Satsangs, we attend the Satsangs of the Master and are in His company, or we do our Bhajan Simran, all of these, slowly but surely, reduce the burden of our deeds.

So, if we continue to remain on the Path and go to our Master, listen to the Satsangs, and do His devotion with love and affection, then surely our deeds will slowly keep getting redeemed. And, as that burden of deeds gets redeemed or reduced, then our meditation also improves within.

So, Swami Ji Maharaj says, "He is a gurumukh who listens to his Master and follows the instructions of his Master.

Guru mahima main kahaan lag gaaoon,
Guru samaan koi aur na paaoon.
Guru astut hai sab mat maaheen,
Guru se bemukh thaur na paai.

He says, "How much can I explain the greatness of the Master? Because it is beyond mentioning — beyond comprehension."

If we see the Grace of the Master Who has initiated us — if we are able to witness His Grace and we are able to see how much Grace He is showering on us — then we will be dancing out of joy. So, it is not possible to explain that extent of Grace that your Master is showering on you.

So, if your Master is thinking so much about you and He is worried so much about you, you should also be worried about yourself. You should also keep your love and affection in His feet. And, whenever it is possible for you, you should do your Simran and meditation.

Kabir Sahib, in His Bani, has written, "If I make a pen out of all the trees and I make ink out of all of the oceans and I make paper out of all of the earth, even then I will not be able to write the greatness of the Master.

So, when the Master — a Guru like Kabir Sahib — is saying this, it is impossible for others — who are at their level of mind and intellect — to comprehend the greatness of a Master.

The Masters shower so much Grace on us when our Guru initiates us, He takes all of those deeds, which are going to compel us to go to hell — and those are very, very severe, bad sins that we carry. And, at the time of initiation, He assumes all of those sins of ours. And then, He goes and gives an account of all of that to Kal and redeems all of that burden. Then He connects us with the Sound Current within.

Unless He connects us with the Sound Current within, He is not going to be able to help us and be connected with us all the time. So, He connects us to the Sound Current at the time of initiation.

When He initiates us, He takes the account of our karmas from the Lord of Judgment. So, effectively, the department of our account of karmas gets changed from the Lord of Judgment to our Master — our Guru. And all of that account is now looked after and taken care of by the Master.

Therefore, once we are initiated, there is no point of any kind of intervention by any gods or goddesses or any kinds of practices that we do to change our fate, etc., by all these pictures and other things. Everything that we have to do is with our Master thereafter.

So, your account is with the Master and, therefore, going to any of these other things — like scriptures, or vaastu shastra, or going and looking for an auspicious time and taking out a mahurta for an auspicious time — all of this is irrelevant because everything and all your account is with your Master.

And, whatever we do, when we do Simran, that is auspicious. It doesn't matter how your stars are aligned, and no other influence is relevant. So, whatever you do with Simran is auspicious. Whatever you do without Simran is inauspicious.

Paltu Sahib also, in His Bani, has said, "All this astrology, Shastras, Puranas, taking out auspicious time for weddings — people plan a lot and call these pundits to take time — so all of that is incorrect. And it, in fact, spoils your work. So, you should not indulge in all of that."

This may influence a non-initiate but, for a satsangi, all of these don't matter. They should simply have faith in their Master and go about their activities.

Bhog bilaas hukoomat jag ki,
Dhan aur haakim ke bas rahti.
Haakim seva tum kas karte,
Dhan aur maan badaai lete.

Swami Ji Maharaj gives an example. The kings have their treasuries and they have their stores. And all the people go to please the kings and try to get employment there, or get a job, or please

the king and get some reward. So, all of this, they do to get that benefit because of that treasury, which lies with the king.

We compromise so many of our ideologies or principles, and we compromise so much of our integrity. And all of this is done to gain that wealth, or gain that status. So, Swami Ji Maharaj explains beautifully in this Bani how all of that, subsequently, is frittered away.

Aagya uski as sir dharte,
Khaan paan nindra bhi tajte.
So dhan jod kiya kya bhaai,
Jagat mein diya udaai.

See how difficult it is to gain our livelihood? Today, a lot of people also join the military because there are not enough jobs available — so they join the military. And, then, they are sent on such outposts where they have to stand guard, and it is impossible for people to actually even stand there for a minute. They go through that kind of a hardship to gain their livelihood.

So, that kind of hardship we endure to earn that livelihood by listening to our employer and doing all kinds of things that are required of us, and going through all of that hardship. And, how do we spend that money? That money goes into expenditures for trying to show our status in society. So, if we see Indian marriages, people spend their entire life savings – lakhs and lakhs of rupees are spent — for status in showing expenditures for a wedding. But, these weddings can even be done on very small budgets, but people indulge in all of this spending. So, whatever we are earning, going through such hardship, we are spending on our status.

So, therefore, we go through all of this hardship and earn this difficult money and spend it on society and our status in society. And we remain in sorrow as a result.

So jag ki gati pahile bhakti,
Chaar dina phir hai nahi baaki.
So dhan kaaran haakim seva,
Aisi karte kya kahun bheva.

Swami Ji Maharaj says, "We do like this — we spend all our money in creating all these impressions in the society. But this is nothing but a delusion of Kal and Maya. It's only there for three, four days, and when our lifespan gets over, we have to leave all of this behind."

He says, "That's how everyone spends their lifetime — behind getting money and a livelihood and spending it on status, which is, again, not permanent and they have to leave all of that behind."

So, He says, "If we do not have that kind of love for our Master, who is doing so much for us, then how do we expect to be successful on this spiritual journey for our salvation?"

He leaves and sacrifices his family and children behind and he goes to these far-off places for his employment — and that is only because he has to earn that money for paying for his family. So, he goes through all of that kind of hardship only to earn money.

Swami Ji Maharaj says, "If we had that kind of love for our Master, which we do not have, we should at least take out the time for meditation in His remembrance, in His love and affection."

So, Swami Ji Maharaj is comparing these two priorities that people have — where they are willing to leave their families and go all the way to the Himalayas to do their duty. In subzero temperatures, they stand there, away from their families, children, and away from the comfort of their homes — only to earn money. They are giving so much priority to all of that.

Whereas, there is no priority given to our Master, Who is doing so much for us.

Guru seva jo sada sahaai,
Taako aisi peeth dikhaai.
Din nahi paksh maas nahi barsa,
Kabhi na darshan ko man tarsa.

He says, "After doing all of that hardship for earning his money, for status and all of these things, he finally goes to the chaurasi. He finally goes in that cycle of 8.4 million life forms after having gone through all this hardship for nothing.

Whereas, on the other hand, the Master is giving him salvation with all His love and affection. We are not even willing to spend a fourth of that kind of hardship. And for what — the hardship of sitting for meditation and in loving remembrance of the Master. We are not willing to do even that much.

The Master is so gracious and loving and, at all times, He is with us. He helps us at the time of death. He helps us in this world for redeeming or reducing our burden of karmas. And then, He takes us back to God Almighty and gets us salvation.

He is doing so much for us and we are not able to give Him that much importance. So, if we give Him a little bit of importance — like we are giving to our livelihood — then, in this life itself, we will be able to go to Sach Khand.

Kaho kaise tumhra uddhaara,
Nark nivaas dukkh chau dhaara.
Us dukh mein kaho kaun sahaai,
Guru se preet na kari banaai.

Swami Ji Maharaj says, "For indulging in all of this, we are only going to go back in that ocean of life and death, in that 8.4 million life forms, after we have spent this lifetime chasing our outward desires and our livelihood. And that is only going to be a cause for sorrow. We are

going to be deeply regretting it later. And then, there is going to be no one who is going to help us."

On the other hand, we have so much love and affection and salvation, and we are not willing to give any attention to that.

So, He says, "If we love our Master Who, at each step, is taking care of us. If we even have one fourth of that love and affection, which we have otherwise outside, then we can see and imagine the benefit that we are getting out of that love and affection.

When you are healthy and God Almighty has given you this opportunity — that you are as physically competent to do the meditation — sit in Bhajan and Simran. You should do it at this time and not wait or procrastinate it for later. Because, later, if your physical conditions do not allow you to do your meditation, then this desire of yours of wanting to do meditation is only going to be a matter of deep regret to you at that time.

Jo iski parteet na laao,
To man apna yon samjhaao.
Rog dukkh nit prati sataai,
Maut piyaade hain yah bhaai.

So, if we are not able to focus our love and affection towards our Master, we are only going towards sorrow. We are forgetting Him and we are wasting our time in all of these outward pursuits, which are short-lived. And Kal is waiting for us.

As our burden of karmas increase, we have to redeem that burden on ourselves by way of illness or other losses or other ways, because those are our own karmas that have built up on us. Kal is also waiting for our breaths to get over so that he can catch us and take us back.

Kabir Sahib also says, "Do not be too proud of your belongings and your status and other things because your hair is in the hands of Kal. And he can pick you up as soon as your breath gets over. He will pick you up — whether you are at home or you are in another country — or whatever time it is. Once your breath is over, he will pick you up.

So, we see people walk. A person walking may suddenly fall and die and we say that he had a heart attack or heart failure. But, there was no heart failure or heart attack. Basically, his breath was over and he was picked up.

So, Kal is very intelligent. He will leave some excuse. So, he will not leave any doubt in a person's mind. Because, no one says, "Kal took this person." It is either 'an accident happened and he died', or he got a 'heart attack' or 'heart failure', or because of a 'stomach ailment'. So, there is always an excuse for leaving the body.

Mrityu hon mein nahi kuchh sansa,
Vah to kare sakal jiv hinsa.
Yah hinsa rum par bhi aave,
Ik din kaal sees par dhaave.

One can never avoid death. And that is always absolute.

Even King Ravana — he had nectar in his stomach — he had drunk nectar. And he considered himself immortal because he had nectar in his stomach. But even he had to die. Eventually, Rama killed him. So, nobody can avoid death.

The name of this world is Mrityu Lok — or, the 'World of Death'. So, whatever is born has to die. Whatever is constructed has to be destroyed.

Us din ka kuchh karo upaai,
Dhan haakim kuchh kaam na aai.
Par jo samajhvaar tum hite,
To dhan se kuchh kaaraj lete.

Swami Ji Maharaj warns the householder, "You have accumulated all your wealth and, in this accumulation, you have gained a large burden of karmas, which you will eventually redeem. So, you should have made some use of this wealth. You should have selflessly spent it so that it would reduce that burden of your karmas.

Kaaraj lena yah hai bhaai,
Guru seva mein kharch karaai.
Guru nahi bhookha tere dhan ka.
Un pai dhan hai bhakti naam ka.

Swami Ji Maharaj says, addressing the householder, "You should purify your wealth by spending it in the seva of your Master, your Guru." And, He also says, "Your Guru is not hungry for your wealth because your Guru has an abundance of the wealth of Naam and devotion to His God Almighty and His Master. So, He is not hungry for your wealth." But, what He does is, He takes your wealth and spends it for the benefit of others. And, with that, He purifies your wealth and you get His pleasure.

What the Masters do is, They take this money and They make and construct an ashram somewhere, or a hall somewhere, where others come and meditate. And, this benefit of meditation will not go to the Masters. This benefit of all those people who come and sit there and meditate, that benefit goes to those people who have spent that money. So, in a way, They are purifying your wealth. So, They put your wealth to good use and They do not use it for Their own indulgence.

Par tera upkaar karaaven,
Bhookhe pyaase ko dilvaaven.
Unki mehar muft tu paave,
Jo unko prasann karaave.

So, the money that we give as seva to the Masters, They spend it in the bhandaras. In the bhandara, there are so many hungry people who come and eat that food. So, your wealth is put to good use in that way. And, as a result, you are getting the pleasure — you are getting the Grace — of your Master for free.

Unka khush hona hai bhaari,
Satpuruh nij kirpa dhaari.
Guru prasann hoyen ja oopar,
Vahi jeev hai sab ke oopar.

Swami Ji Maharaj says, "Pleasing the Master is of great value because He is the spokesperson of God Almighty. And, pleasing your Master is, therefore, of great value."

Guru raazi to karta raazi,
Karm kaal ki chale na baazi.
Guru ki aan sabhi mil maane,
Shukdev naarad byaas bakhaane.

He says, "In the pleasure of the Master, there is the pleasure of God Almighty because you have got the Grace and happiness of God Almighty. And, for that person who pleases the Master and who pleases God Almighty, for him there is no influence of any deeds and there is no influence of Kal." And, therefore, he is a great person who has gained the pleasure of his Master and God Almighty.

So, pleasing the Master is also not easy. You have to work hard and do that seva. Christopher and Bernard are here and they have seen the seva that we all did in Somanath Baba Ji's ashram. It was a very big ashram and, walking around that ashram, there were all kinds of snakes and scorpions and thieves. And we had to undergo all of that to do that guarding of the boundary of that ashram. And, in that difficult seva, the most reassuring thing was to do Simran and be reassured in the faith of my Master.

So, I had that faith in the Master and I used to do Simran. And, because of that, with His Grace, in less than six months, I was able to withdraw my attention to the Eye Center. That was because of this continuous seva that He had given and the Simran that was done by doing this seva.

So, He gave so much Grace to me. And, in such a short span of time, He showered so much Grace.

And also, in the presence of Ajaib Singh Ji, I followed His small instruction of coming here and doing seva here. And you can see everything around. All of this is the Grace of the Masters. They are very, very gracious and They shower a lot of Grace on us.

I was also a small jiva and I was also not aware of Sant Mat. But then, They have done all of this and They have made me an instrument here to do this seva. So, all of this is being done by Them only.

So, all of you are coming here and meditating and you are seeing the benefit in your own meditations. All that is also being given by these great Masters. They are giving it now, and in the future also, They will be continuing to give that, because it is Their instructions that we are following and, therefore, They are extending Their Grace.

Taate guru ko lev rijhaai,
Auran reejhe kuchh na bhalaai.
Guru prasann aur sab roothe,
To bhi uska rom na toote.

Swami Ji Maharaj says, "Therefore, you should please your Master. And, in His pleasure lies the pleasure of God Almighty Who is within you."

If we are, instead, trying to please the rest of the world and displease our Master, then that is not going to be of any benefit to us.

And, on the contrary, if we are pleasing the Master and if the whole world is conspiring against us, they cannot move a single hair of ours, because we are under the protection of our Master and God Almighty.

Auran ko prasann jo karta,
Guru se droh ghaat jo rakhta.
Guru ki ninda se nahi darta,
Guru ko maanush roop samajhta.

Swami Ji Maharaj says, "Those people who speak ill of their Masters and who are trying to please the society they are in, such people face a lot of difficulty and they will be redeeming that in hell."

So naraki jaano apghaati,
Us sang doot karen utpaati.
Yaate samjho boojho bhaai,
Guru ko prasann karo banaai.

He says, "Such people, who speak ill of the Master, who think the Master is a human being and who displease the Master, they go to hell; and then, the angels of death give all kinds of trouble

to such people in the hell." Swami Ji Maharaj says, "You should try to stay away from such people because that has an influence on your mind."

Kul kutumb kuchh kaam na aai,
Aur biraadari kare na sahaai.
Yah to chaar dina ke sangi,
In nij swaarath mein budhi rangi.

He says, "Your attachment with your family is only a matter of give-and-take. All your love and affection with your family is only a give-and-take that all of the family members have because of their deeds. And that attachment or that love and affection is not with the soul. It is driven by a selfish motive of redeeming those deeds.

If you have one connection with your soul, it is with your Master and with God Almighty.

Lajja dar in ka mat karo,
Guru bhakti mein ab chit dharo.
Guru sahaayata yahaan vahaan karen,
Unse karta bhi kuchh dare.

So, Swami Ji Maharaj says, "Therefore, do not feel shy if your family members are discouraging you — or do not get scared of your family members if they are discouraging you from doing your devotion to your Master. So, you should do your devotion to your Master.

Kul kutumb se kuchh nahi sare,
In ke sang nark mein pade.
Kaarya maatr barto in maaheen,
Bahut moh mein bahu dukh paai.

He says, "For your family members — you should do your duties in your family and understand that as a duty as such. Do not get too much swayed by affection because all these relationships are driven by your karmas. So, do not get too attached. Look at your relations within your family as your duty towards them. And keep your true love and affection towards your Master and God Almighty.

Taate satsang satguru sevo,
Naam padaarath dam dam levo.
Guru samaan aur naam samaana,
Teesar satsang aur na jaana.

So, He says, "Do your seva. Do your devotion to your Master — and your devotion is doing your Bhajan Simran. So, you should focus your energies on Bhajan Simran, on your Master, and on Satsang."

Beyond that, don't look for any further thing — because, it is these three things that are going to get you your salvation.

None of the other things — your family members — none of the other things will get you salvation, because this is all a delusion of Kal and Maya. All of the outward world and relationships are a delusion and that is for Kal and Maya to deceive you and keep you here.

In se sab kaaraj hoyen poore,
Karm kaat pahuncho ghar moore.
Yah kahna mera ab maano,
Nahi ant ko pade pachhtaano.

Swami Ji Maharaj says, "Pay heed to what I have explained, and I am saying this with my concern about you — my worry about you — as you remain deluded in this world. If you do not listen to me and you look for happiness and you look for salvation elsewhere, you will not be able to get it. You will only go back into this ocean of life and death. So, pay heed to all that I have said. I am saying of this because I am worried about your salvation and I'm concerned about you."

Dhan aur maan kaam nahi aave,
Hukum haakimi sabhi nasaave.
Ta te kuchh bhakti kar leeje,
Yah bhi suphal kamaai keeje.

So, Swami Ji Maharaj says, "Your wealth and status and all of the other things are not going to get you salvation and they are of no use. They will all have to be left behind here. The only purpose of your life is devotion. That is the only purpose while you have been given this life. And you should do your devotion."

If you do your devotion, you will be happy in this world and, at the time of death, your Master will come and He will take you up and you will also be happy there.

If you love the world here, then you will be unhappy in this world and, at the time of death, you will again have to come back as a human being. And, again, doing these karmas, you will be even more unhappy.

Dhan aur maan kaam nahi aave,
Hukum haakimi sabhi nasaave.
Ta te kuchh bhakti kar leeje,
Yah bhi suphal kamaai keeje.

Radhaswami.

13

Meditation Talk
05 Jan 2019 – Morning

With Bhajan Simran, Slowly And Surely, We Progress On This Path

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ONCE, SOMANATH BABA JI went to Sawan Singh Ji Maharaj in Beas. In those days, there was not so much crowd. So, he bowed before Sawan Singh Ji Maharaj and asked Him, "Is there any other way for salvation other than Simran Bhajan?"

So, Sawan Singh Ji Maharaj closed His eyes and then He asked Somanath Baba Ji, "Are you referring to surrendering to the Master? But, that is a very difficult thing to do."

He said, "In Simran and Bhajan, the satsangis may move forward, they may fall down, again they move forward. But, surely and steadily, they keep moving forward. So, even if they fail in their duties of Bhajan Simran, they keep moving forward.

But, in surrender, one has to completely surrender to the Master.

Where disciples have surrendered to the Master and they have gone and they have stayed with the Master for more than twelve years, even one thought of lack of faith or distrust in the Master wastes that entire twelve years of surrender and seva to the Master.

So, surrender that way works fast because, once you surrender, your work is done. But, the only thing is that we should not then have any lack of faith in the Master at any point of time."

So, Bhajan Simran, one progresses slowly but steadily. And surrender, one may progress, but the progress is faster if one surrenders completely to the Master.

Most of the gurumukhs — all the gurumukhhs — have adopted the process of surrender. They have surrendered to the Master. These gurumukhs, with all love and affection, completely surrender and have complete faith in their Master. So, their progress is much faster.

They surrender their mind and wealth and their body to the Master and they progress faster.

Whereas, on the other hand, we disciples follow the Bhajan Simran — the path of Bhajan Simran — where we do Bhajan Simran sometimes, then fall down in terms of some needs that we do,

then again, it is that we pick up and we again do Bhajan Simran. We rise spiritually. Then, again, something might happen where we again slip down. That way, we keep progressing, slowly but surely, on this Path.

So, slowly but surely, we progress on the Path and, as we keep doing our Bhajan Simran, as we do more and more of that, the mind also gets refined. And, with that, our love for our Master also increases and we start then rising faster. So, we definitely progress on this path of doing Bhajan Simran.

Therefore, Masters advise Bhajan Simran as the way for spiritual progress because, in today's times, the jiva has become very weak and the mind has become very dominant. The circumstances around us give more power to the mind to influence the jiva.

Therefore, the Masters advise that we should do our Bhajan Simran and follow that process.

Earlier, Masters would adopt this true internal surrender first and disciples would completely surrender to the Master. And, after a few years of that surrender, the Masters would then give them initiation and the rise would be very fast thereafter.

But now, in these circumstances, where the mind has become very dominant, the Masters have adopted the process of Bhajan Simran.

After Swami Ji Maharaj, in fact, it has become very simple and straightforward — that for anyone who wants to come on the Path, they are initiated so the Masters do not wait for the surrender of the soul. And, gradually, that seed of devotion is planted in the devotee and that is gradually built up.

Therefore, we should do our Bhajan and Simran regularly and then, in some time only, we will see progress on this Path.

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So, the atmosphere is quiet and we should make the most of it. Let us close our eyes and get connected to Simran and Bhajan.

14

Meditation Talk
05 Jan 2019 – Afternoon

Whenever A New Yuga Starts, God Almighty Sends Saints Into This World

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WHENEVER A NEW YUGA STARTS, God Almighty sends Saints — He sends His elements from the higher planes. And, like that, Kabir Sahib has come in all the four yugas.

Kabir Sahib came in the Sat Yuga as Sat Sukrit. In Treta Yuga, He came as Maninder. In Dwapar Yuga, He came as Karunamai. And, in Kali Yuga, He was called Kabir.

When He was coming to the planes below, Niranjan stopped Him and he asked Him why He was going into his kingdom — into the worlds below?

He replied, "I have been sent by God Almighty to go and seek the souls who are seeking salvation, to help them get their salvation and take them back to God Almighty."

So, the argument went on for a long time between the two. And it got to a state where it was boiling down to a fight between the two. But, Kabir Sahib had the strength from God Almighty and, therefore, Niranjan did not do anything to Him.

So, Niranjan allowed Him to go down and he told Kabir Sahib, "I have one work to be done. So, if you are going into this world, then please do that for me."

Niranjan had come in the dream of the King of Odisha and, three times, the king had tried to build this Temple of Jagannath. So, after Niranjan had come twice in the dream of the king, the king started building that temple by the sea. And, gradually, they built that foundation and, as they started building the temple — at four or five feet above — the sea would engulf it and it would consume all of that material and leave the site destroyed.

So, the sea did not want the temple to be built. But the king was persistent and he tried again to build the temple. And, again, the same thing would happen. The sea would destroy it. Like that, he made ten attempts to build that Temple of Jagannath. But all the ten attempts failed.

After those ten attempts, the king got disappointed and dejected and he gave up on the construction.

So, Niranjan told Kabir Sahib, "When you are going, you please construct or have this temple constructed."

Kabir Sahib agreed to that request of Niranjan. Niranjan knew that the sea would listen to Kabir Sahib and would allow that temple to be constructed. So, he requested that.

So, when Kabir Sahib came into this world, He visited the King of Odisha and He told him, "You construct that temple. I will stand and watch this and see that it is constructed."

So, accordingly, that foundation was built and the temple was constructed —the first four or five feet. Kabir Sahib said, "During the night, I will stand and see what happens."

Every time, the sea would engulf that temple in the night and take out that entire foundation and all the constructed material from there.

So, accordingly, the sea came in great anger to break down the temple again. But, when Kabir Sahib was standing there, it bowed down to Kabir Sahib and asked Kabir Sahib why He was standing there?

And then, Kabir Sahib asked the sea, "Why are you destroying this temple again and again?"

The sea replied, "In the earlier yuga, when Rama had come as an avatar, at that time, he had insulted me. And he had insulted me to the point of even pointing a bow and arrow at me. So, I'm not going to allow any of his temple to be constructed in my jurisdiction."

So, Kabir Sahib said, "By destroying one small temple, what are you going to get? Instead, you can destroy the whole of Dwarka, because that has been constructed by Krishna. So, You can take that entire Dwarka within. And there, you have all kinds of wealth stored in Dwarka— all those bungalows, all those treasures, are all stored there. So, you take that. In breaking this one small temple, you are not really achieving anything."

So, the sea agreed and it allowed that temple to be constructed and it engulfed Dwarka. Dwarka was completely submerged after that.

So, the real Dwarka that was constructed by Krishna, that is submerged. It is under the sea. Only on the outside, for namesake, they have constructed Dwarka subsequently.

So, this is a story of the Jagannath temple.

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So, Kabir Sahib has come in all of the yugas. And in all of the yugas, He has preached the importance of this Surat Shabd Yoga and the Teachings of Sant Mat.

So, like that, God Almighty, from time to time, sends Saints into this world. He sends these Souls Who have crossed Par Brahm and reached Sach Khand. And those Souls are sent into this world to enlighten the souls in this world and take them back. So, Saints are there at all times in this world.

Kabir Sahib says, "If Saints were not there in this world, then it would burn and get destroyed. It is on the strength of the Saints that the world continues in its existence."

There are two types of Saints. There are Saints Who have been instructed by Their Masters and God Almighty to come into this world and do the preaching and enlighten other souls and take them back.

And then, there are other Souls— there are other Saints— Who do the Darshan of God Almighty regularly. They are happy in that Darshan and They have not been given this duty of taking back souls for their salvation. They remain hidden in this world. And it is on Their strength of Truth that this world is continuing to exist.

So, we have to use this time — this precious time — to do that Bhajan Simran, to do the meditation regularly and as the Saints have instructed us. We should follow Their instructions and do this.

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So, the atmosphere is quiet and we should make the most of it. Let us close our eyes and get connected with Simran and Dhyan.

15

SATSANG
05 Jan 2019 – Afternoon

By Doing Simran, We Will Get Transformed — Simran Is Our Motivation To Go Within — It Creates That Motivation

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The paathi sings the Bani of Sant Kabir Sahib from the book: Kabir Sakhi Sangrah...

Chinta tho satnaam ki,
Aur na chitave das,
Chinta tho satnaam ki,
Aur na chitave das,
Jo kuch chitave naam bin,
Soi kaal ki faas,
Soi kaal ki faas.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. About six hundred and fifty years back, Kabir Sahib manifested in Varanasi and He wrote a number of bhajans — Banis — and that was enlightening to the people of that time.

In those days, people were worshiping trees. They were engaging in pilgrimages, fasting, and doing all kinds of pujas, going to temples and doing deity worships only. And the belief was that God was only within a temple.

So, Kabir Sahib, through His Banis, enlightened people about the importance of the Master, the importance of God Almighty, the importance of Naam and Simran, the Teachings of Sant Mat, and all of the other things. He tried to enlighten the people.

There was a lot of opposition to His Banis and His Teachings, and people tried to draw out a wrong understanding of that. There was a lot of opposition, saying that, "He is not preaching Hinduism. His teachings are not for Hindus, nor are the teachings for Muslims. So, he is trying to delude people."

Sikander Lodi, was the ruler of that place. And his chief priest — the kazi — was very much against Kabir Sahib. And, so much so, that he got Sikander Lodi to pass orders to punish Kabir

Sahib and they tried to throw Him from a hilltop. They tried to drown him in a river. And they tried various measures to put an end to His life.

So, whenever they carried out or executed a punishment and they thought, "This is the end of Kabir Sahib," Kabir Sahib would appear to be sitting next to Sikander Lodi.

So, whenever Saints have come to enlighten the souls and they have talked about the Reality, people have opposed Them. People have misunderstood Them. And they have given all kinds of hardships to these Saints.

Even Guru Nanak Sahib, when He came and He did His preachings, people opposed Him and they also ill-treated Him.

So, in this Bani, which sings the praise of Naam, Kabir Sahib explains, "As a disciple who goes and surrenders to his Master, what and how should his behavior be?"

He says, "For an initiate, his only worry should be that of Naam. And any other worry that he harbors, and any other anxiety or any other thing that he is worried about, all of that will only result in an ultimate repentance for having wasted his time on those things."

All the things that we see outside are all related to the body and to the deeds — to the karmas — of that person. So, at the time of leaving the body, at the time of death, when the soul starts leaving the body, all these things are automatically left behind, and that causes a lot of hardship and grievance to that soul.

So, at that time, that jiva, or that soul encased in the body, when it is leaving the body, has a lot of grief because it has tried hard to get those things and it has to leave all of those things behind.

The only thing that goes with the soul is the wealth of Naam because nobody can steal Naam from you. And neither can Naam be taken away by your family members — your brothers and sisters. And that is a gift of God Almighty to you and that will continue with you.

Satnaam ko simarte,
Udhare pathith anek.
Satnaam ko simarte,
Udhare pathith anek.
Kahe kabir nahi chadiye,
Satnaam ki tek,
Satnaam ki tek.

Kabir Sahib sings the praise of Sat Naam. And He says, "So many great sinners have got their salvation by repeating 'Sat Naam'." Sat Naam is very pure; it is very sublime. And it comes

from God Almighty. So, like it has taken care of all of those great sinners, it will also take care of you and get you your salvation.

So, there is a greatness of Naam. Tulsi Das has also written this even in the Ramayana. Towards the end of his life, Tulsi Das also got the influence of Sant Mat. And, in Ramayana also, there is, therefore, a lot of influence of Sant Mat. His writings bear testimony to that.

So, He has written there, "Rama, the avatar who had come here, he was able to give salvation to one tapasvi, one lady. Whereas, Sat Naam has given a salvation to a multitude of people."

Gautama Rishi cursed wife and he turned her into stone. And, when she begged for mercy, he gave her a boon and he said, "In the Treta Yuga, when Vishnu will take the avatar of Rama and come into this world, by his touch you will again get turned into a human being."

Her name was Ahalya and in Treta Yuga, when Rama's foot touched her in the form of a stone, she got converted back into a human form.

So, Tulsi Das has said, "Rama's foot — he touched his foot in so many places — but it was only Ahalya whom he touched, and she got converted. And, that too, was because of a boon of Gautama Rishi.

In comparison, Sat Naam has, even before the avatar of Rama, given salvation to scores of people. And, after Rama also, it is giving salvation to scores of sinners and other people.

So, He says, "Naam has been giving salvation to crores of people and it continues to give salvation to people."

Naam japath kanya bhali,
Saakat bhala na pooth.
Naam japath kanya bhali,
Saakat bhala na pooth.
Cheri ke gal galthana,
Ja mein doodh na mooth,
Ja mein doodh na mooth.

Kabir Sahib gives another example.

In the north of India, people prefer to have their child born as a boy, rather than as a girl. So, there is a very definite preference for boys.

Kabir Sahib writes in His book, "Where a girl is born and she does the practice of Naam, she is a million times better than that boy who does not do the practice of Naam."

He says, “The boy who is not devoted to God and who is away from God, in comparison to the girl who is meditating and has a devotion towards God, she will get salvation and she will go to God Almighty, and he will go into the chaurasi.”

He compares that and He says, “That boy who is not doing meditation or who is not devoted to God Almighty is like the breast-like protrusion near the neck of a goat. It is neither a breast that gives milk nor does it help in urinating.” So, he compares that boy to that useless protrusion.

Naam japath daridri bhala,
Tooti ghar ki chaani.
Naam japath daridri bhala,
Tooti ghar ki chaani.
Kanchan mandir jaari de,
Jahan guru bhakti na jaan,
Jahan guru bhakti na jaan.

He gives another example. And He says, “That poor person who is in a run down hut and barely gets a meal to eat a day — he may eat sometimes, he may not eat sometimes — but he is devoted to God Almighty and he is spending time in the remembrance of God Almighty, he is a hundred times better than that person who is staying in a rich mansion or a rich palace and is not devoted to God Almighty.” Because, this poor person will be getting his salvation and he will be out of this ocean of life and death. It is only for a very limited time that he is suffering because of his past karmas. But, eventually, he is going to get salvation.

As opposed to that, that rich person who stays in a palace or a mansion and who is not doing the devotion of God Almighty, of Sat Naam, he is going to do a lot of karmas. And because of those karmas, he is going to go back into the chaurasi.

Kabir Sahib is trying to tell us about the importance of this life. We have been pushed around in so many life forms — in the 8.4 million life forms. We have been pushed around from one birth to another and we have been suffering. And we have been given this priceless opportunity to do the devotion of God Almighty.

So, after getting this opportunity as a human being, if we are not doing our devotion to God Almighty and spending this time in His remembrance — for which this life is been given to you — then you are again going to go back into those 8.4 million life forms. And, again, you will get pushed around in those lives.

Even after getting Naam, if we are not doing our Simran, then we are going to have to redeem that burden of karmas by either suffering on our body, by ill health, or in the form of some loss, or some other sorrow or sadness. So, we will have to redeem it like that.

If we do our Simran and Bhajan, then the current deeds that we are incurring — the Kriyaman karmas that we are incurring — we will be able to reduce the burden of these karmas. And we will not have to suffer these karmas at the time of death.

Paanch sakhee pivu pivu kare,
Chata jo simire man.
Paanch sakhee pivu pivu kare,
Chata jo simire man.
Aayi surat kabir ki,
Paaya naam ratan,
Paaya naam rata.

Kabir Sahib says, "If we are able to control our five karmendriyas — like the ears, nose, eyes, and mouth, that is, a tongue — and if we are able to control our mind, then we will be able to immediately focus our attention within." Because, these karmendriyas keep pulling us outward and, as a result, we are disturbed in our meditation.

The eyes, which are one of the karmendriyas, are a predominant source of taking us outward in this world. So, this karmendriya likes to see all beautiful things. And then it indulges in us, thinking and either praising that beauty that we are seeing, or criticizing thing that we are seeing. So, it engages us in all of that and it pulls us outward.

Another indriya is our ear. We like to listen to good things. We like to also listen to slander. We particularly like to listen to slander about others. Even if someone is talking far away, our ear automatically focuses on that person far away who is talking to catch that rumor or to catch that slander that's going on. So, this also is a predominant indriya or faculty of the mind, which pulls us outside.

Another faculty is our smell — our nose. So, again, we like to smell good aromas and we dislike foul odor. So, this also is a faculty that should be in our control.

Another faculty is our taste or tongue. As a karmendriya, it is the tongue. And we are driven by good taste there.

So, for a satsangi, one has to eat less, one has to sleep less, one has to talk less, and one has to walk less. So, if we are driven by this faculty of the tongue and the taste drives us, then we find that the food is delicious and we end up eating twice of what we normally eat. Such additional food that we eat is only going to cause us some illness. And it will, again, disturb us in our meditation.

The last faculty is the sense of touch. So, Kabir Sahib says, "If these faculties are controlled, and we are controlling our mind, then it is easy for us to focus our attention within."

Tu tu karatha tu bhayaa,
Mujh mein rahi na hu.
Tu tu karatha tu bhayaa,
Mujh mein rahi na hu.
Vaari tere naam par,
Jith dekhu tith thu,
Jith dekhu tith thu.

Kabir Sahib says, "One who is devoted to his Master should be devoted in a way that he should forget about himself. And wherever he looks, he should see his Master." So, he should completely lose himself to the devotion of his Master.

* * *

There was a Master and His disciple, and the Master told the disciple to sit inside a room and do meditation for six months. He said, "Till you perfect that meditation and you do your devotion, don't come outside that room."

So, when the disciple was in that room — he was inside the room for six months — he had a very strong pang of separation from his Master. And, it had been six months — the time, which his Master had told him, was over. So, he ran to his Master's ashram and he knocked on the door of his Master.

When he knocked on the door, the Master, from inside, asked, "Who is it?"

So, the disciple knocked and he said, "I am there. I am there."

The Master said, "If I am there, then go back and meditate. The door is not going to open like this."

So, he went back to sit for his meditation. And then, he sat for a long period — another six months — and he was able to go within and open his Third Eye. And there, he manifested the Radiant Form of the Master and Naam. And when he went within, then he realized that it is the Master only Who was doing everything.

So, again, he got up from his meditation and he was wanting to see his Master. So, he came to his Master's door and, again, knocked on the door.

And the Master again asked, "Who are you?"

So, he humbly said and replied, "Master, it is You only. Other than You, there is nothing around."

So, the Master said, “Okay, if it is me only, then I can open the door.” So then, He took him in and He gave him His Darshan.

* * *

So, when one controls the five faculties, and five karmendriyas, and the mind, and he sits in meditation and goes within, and when he is able to focus his attention within and manifest the Radiant Form of the Master and Naam within, he sees that everything is being done within the order of his Master only. It is the Master Who is doing everything. He sees that within and he comes to know of the Reality. And all of his doubts and questions are all answered.

You may read as many scriptures or as many holy books, but till you go within and you manifest the Radiant Form of the Master and Naam within, you will never realize the Reality.

Simiran maarag sahaj ka,
Satguru diyaa bataaye.
Simiran maarag sahaj ka,
Satguru diyaa bataaye.
Swaas uswaas jo simiratha,
Ik din milasee aaaye,
Ik din milasee aaaye.

Kabir Sahib points out, “The Path that is been shown to you by the Masters of Simran is a very straightforward and very simple path. And that person who does the Simran — who follows the instructions of his Master and does his Simran with each breath — for him, he will get his salvation in this life itself.

It is such a simple and straightforward path in which you do not have to sacrifice your homes and your families. You do not have to go into any jungle and meditate. You do not have to wear any saffron clothes or any other attire. And, you can be very much in your families with your children and do your devotion to God Almighty.

Now, when such a simple and straightforward path has been given to us, even then we are not able to do our devotion. That is because the mind does not allow us to do this. The mind keeps deluding us and going outward. And the reason is that, the mind is covered by the burden of karmas of so many millions of yugas. So, all the burdens in all those previous lives, all of that karma, is on the mind and, as a result, the mind doesn't allow us to sit and do our Simran, even for a second.

If, for a second, the mind doesn’t focus on Simran, it goes out towards our families, our work, and all the other things it remembers. It likes to go outward and, as soon as it focuses on outward things, it manifests within in that form. So, it does not like to focus on the Simran that we are doing within.

So, Mahatmas say, “The warfare of a disciple is with his mind.” Even Somanath Baba Ji has said that in His Bani, in His bhajan, “When you enter into warfare, you are fighting a war with your mind. So, you should not give up your weapons and you should continue fighting with your mind.” And He says that to the mind. He says, “Why don't you listen? Why don't you sing the praise of God Almighty and do your Bhajan?”

So, when we sit for our meditation, the mind goes out. It remembers something, throws up a thought, and follows that. Again, you have to bring the mind back to your Simran. Again, it will go out on some other thought and it will remember some other thing and go behind. Again, you have to catch the mind and bring it back.

So, slowly and slowly, you will be able to get the focus of your mind on your Simran.

So, therefore, the practice of Naam — the practice and the devotion we do — is this practice of getting the mind focused on our Simran and Dhyan within. Mahatmas say, “By doing the repetition, an illiterate person also becomes a gyani.”

* * *

I know about Venkat Maharaj and he had a small hutment near Parel Station in Mumbai. It was a very small hutment with a tin roof. He was also very frail and he was less than five feet tall. So, he was not doing any job, but he would do his livelihood by making bidis — like tobacco-leaf cigarettes.

So, it was a very small hut that he was staying in. And it was hardly more than four, four and a half feet in width and length. And, the whole day, he would prepare these bidis. (So, that is where you fill the tobacco in a leaf and you tie it up.) He was from Agra and, in Agra, they are habituated to making bidis.

So, he used to make those until eleven o'clock in the night and, while he would do that, he would keep doing his Simran with it. And, at eleven o'clock, then he would put that basket of bidis aside and he would, then, lean against a wall and sit there and to do his Bhajan.

For nearly thirty years, he did this and he had never slept flat on the floor. He was continuously only doing these two things.

He would sit, in that pose of sitting only, and he would do his Bhajan and he would also sleep. And, when he would wake up again — in that sitting position, he could not sleep for very long — so, as soon as he got awake, he would do his Bhajan and Simran. And, that way, he had been able to focus his attention within and he had manifested the Radiant Form of the Master within and Naam within.

So, when he became old, Somanath Baba Ji had built a new hall in Davangiri and he told all those wealthy sevadars there, who used to come, and the disciples there, "You should look after Venkat Maharaj. He will stay there. So, you have to all take care of him and look after him."

So, everyone took good care of him and he would also make everyone sit for meditation.

Now, once, someone got a pumpkin and it was poisonous. So, they all had made some kheer out of that pumpkin. And everyone who ate that kheer fell sick and was getting vomiting and had a bad stomach. So, he was also admitted to the hospital. But he was very frail and about eighty-five years old. So, there, he left his body in the hospital.

* * *

Therefore, Kabir Sahib says, "Those who have made their efforts have definitely manifested their Master within."

Maala swaas uswaas kee,
Phere koi nij das.
Maala swaas uswaas kee,
Phere koi nij das.
Chaurasi bharame nahi,
Kate karam ki phaas,
Kate karam ki phaas.

Kabir Sahib says, "God Almighty has kept a rosary within us without beads. That rosary is the rosary of our breaths. They are continuously happening — one after the other. And, throughout our life, we have got this continuous rosary working within us."

He says, "If you are able to do your Simran with this rosary, then you will be able to go within."

So, it is very important that we should focus on our Simran. The more Simran we do, the faster we will progress within. And the lesser Simran we do, the slower will be our progress.

Gyaan kathe bak bak mare,
Koi kare upaay.
Gyaan kathe bak bak mare,
Koi kare upaay.
Sataguru hamse yo kahe,
Simiran karo samaay,
Simiran karo samaay.

Kabir Sahib says, "All the other practices, and all the other knowledge and books that we have, tell us to do various kinds of things — read scriptures, do this, do that practice, and so many other things. And they talk of millions of things." But, Saints just tell us one thing, "You should

do your Simran. Just do your Simran. Don't do anything else. Just do your Simran and you will automatically reach your destination."

In Sant Mat, you should focus on reading and trying to understand about the Path — so long as you come to the Path. Once you have understood and you have come on the Path — you have got initiated — then, your focus should be on Simran. Continuous reading is only going to waste your time. You should focus then on your Simran.

So, Simran is the first step on the ladder on our spiritual Path. And Simran is what will take us towards our goal of salvation.

Even Sant Ji has written in His poem, "If you keep doing your Simran, then you will get your manzil, or your destination, automatically." You don't have to go out searching for your goal or destination. Just by doing Simran, it will come to you.

By doing Simran only, we will get transformed. Simran is our motivation to go within. It creates that motivation. It creates that love and affection to go within. It creates that devotion for us. So, it is Simran only that keeps working and transforming us. And only Simran takes us to our Master within.

So, when we do our Simran and we are able to withdraw our attention from outside and focus within and manifest the Radiant Form of the Master within, at that time, we manifest that love and affection for our Master — which is required in Sant Mat. That is the love and affection that Sant Mat talks about. And that is what is referred to by a lot of Mahatmas. So, that love is manifested when we manifest the Radiant Form of the Master within by doing our Simran.

This love and affection, which we have currently for our Master, is a weak form of love and affection. Or, that is not a right form of love and affection. We go in His company, we listen to His Satsangs, and we eat the Prashad that He gives. So, by that Prashad, by the Darshan, the color of love and affection is cast upon us. So, we build that love and affection and we strongly feel inclined towards Him.

But, when we go back to our homes, and weather or the climate there, and all the other pulls and pressures of life then, automatically, this color rubs off and the color of outward pulls and pressures comes on us.

So, this is not a continuous love and affection that we have. But, when we go within, we develop that true love and affection for the Master. And that love and affection only grows with each day – it doesn't reduce.

Saints have also talked about that love — that true love and affection. And They say, "Soul is love and affection, the Master is also love, God Almighty is also love, and the Path to go back to God Almighty is also love.

Kabir simiran saar hai,
Aur sakal janjaal.
Kabir simiran saar hai,
Aur sakal janjaal.
Aadhi anth madi sodiyaa,
Dooja dekhaa khayal,
Dooja dekhaa khayal.

Kabir Sahib says, "It is only Simran that is the Truth and that is the True Path for going back to God Almighty. Everything else is an entanglement here. Everything else will cause you sorrow. And everything else will leave you back in the ocean of life and death. So, it is only Simran that is true and which will take you back to God Almighty."

Kabir simiran saar hai,
Aur sakal janjaal.
Kabir simiran saar hai,
Aur sakal janjaal.
Aadhi anth madi sodiyaa,
Dooja dekhaa khayal,
Dooja dekhaa khayal.

Radhaswami**.**

16

Meditation Talk
06 Jan 2019 – Morning

Jaimal Singh Ji Maharaj And The Search For A Master Who Could Give Him The Initiation Of Five Words

THE LIFE OF JAIMAL SINGH JI MAHARAJ was full of austerity. At a very early age, of around seven years or so, he started looking out for a Master Who would give him the initiation of Five Words. And he searched for more than ten years.

He had read in the Guru Granth Sahib that the Master Who will initiate with the Five Words is a True Master. And he was in search of a True Master. In between, he met many masters, some who were giving initiation of two words and some who were giving three words. But, finally, he got his Master in Agra.

During his search for his Master, someone told him, "There is a master who stays in the jungle. He doesn't allow anyone to come near him. He stays all by himself." So, he went there into the jungle where this mahatma was. And this mahatma would stand in meditation on one foot. He would hold the branch of a tree and he would stand throughout the day.

Jaimal Singh Ji Maharaj went there and he waited for the mahatma to change his posture. But, the mahatma stood like that on one foot throughout the day. And he had this habit that, at twelve o'clock in the night, he would leave his posture and he would go to a nearby pond and, get freshened there, and then go to his hut. He would spend an hour or so in rest and then, again, early morning, he would stand in that meditation posture.

So, that mahatma also noticed this boy, Jaimal Singh Ji Maharaj, who was waiting for him. But, he did not heed or pay any attention to him. But he noticed that boy sitting there, waiting for him.

So, he thought, "Let us see. He's a small boy. He'll just go away." So, he continued to do his meditation.

That way, one day passed — two days passed — and on the third day also, he saw the conviction of the boy. And Jaimal Singh Ji Maharaj also continued to sit there, waiting for the mahatma to give his attention to him.

So, on the third day, that mahatma left his meditation and he called the boy and asked him, "Why are you waiting here? I have seen that you are waiting here three days, hungry. And you are only on water. So, why have you come here?"

Jaimal Singh Ji told him, "I want a Master Who will give me the initiation of Five Words. And therefore, out of that desire, I have come to see you."

So, the mahatma told him, "I can initiate for three words only but, due to my austerity and my practice, my third eye has opened and I can see within. And I realize that there is such a Mahatma Who has newly shown Himself. He is in Agra. So, even I would like to visit Him. So, both of us can go there."

Jaimal Singh Ji was so happy with what he heard and he left for Agra — to be followed by that mahatma later. And, in his excitement, he forgot to ask where this Mahatma was in Agra. Agra is a very big city. So, he reached there and he started searching for that Mahatma.

So, he searched in different lanes of Agra for this Mahatma and he searched for nearly eight days like that. And he was, then, quite tired of that search.

While he was sitting on a riverbank, he was thinking, "I have spent so much time looking for this Mahatma, and I've not been able to get that Master and I have not been able to get that initiation on the Five Words. There is no point in life like this." So, he wanted to actually give up his life there.

It so happened that, while he was thinking, three brahmins came there to take a bath in that river. And, while they were changing their clothes, they were talking amongst each other and they were talking about Swami Ji Maharaj there.

So, when he heard these brahmins talking about a Mahatma, he quickly went there and asked them which Mahatma they were talking about?

So, they told him, "There is a Master Who has manifested and He is in Panni Gali. And, after our bath, we are planning to go there."

So, Jaimal Singh Ji Maharaj asked them, "Please allow me to accompany you. Even I want to visit the Master."

So, accordingly, all of them then went to Swami Ji Maharaj. And when they went and they got the Darshan of Swami Ji Maharaj, they all bowed down to Him.

The brahmins then asked several questions to Swami Ji Maharaj. And Swami Ji Maharaj answered those questions, which satisfied a lot of doubts of Jaimal Singh Ji Maharaj also. After their discussion was over, Jaimal Singh Ji Maharaj also told Him about his search for a Master to give him initiation of Five Words.

And Swami Ji Maharaj told him that, indeed, He was a Master Who would give him the initiation of Five Words.

So, Jaimal Singh Ji requested to be initiated and Swami Ji Maharaj told him that He would initiate him. And, the next day was the initiation program. And, after he got ready and sat for initiation, at that time, Swami Ji Maharaj saw Jaimal Singh Ji Maharaj and said, "An old friend has come now."

So, after the initiation, Jaimal Singh Ji Maharaj continued to stay in the ashram and do seva. And he expressed his desire to continue at the ashram to do seva for Swami Ji Maharaj.

But then, Swami Ji Maharaj said, "No, you have to do your practice. But, you also have to earn your livelihood and do that."

So, he followed the instructions of his Master and, accordingly, he went and he joined the Indian Army in the Sikh regiment. And, despite a very heavy duty in the military, the whole day, he would do his duty.

He had dug a trench next to his tent — a four or five-foot trench. And he would sit there in the night and practice his meditation.

So, that way, Jaimal Singh Ji Maharaj did his practice by night and he would do his duty during the day. And later, when Swami Ji Maharaj was leaving, He gave the Guru Granth Sahib to Radha Bai. And He told her, "Give this to Jaimal Singh Ji. He has come from Punjab, so tell him that he should take this back to Punjab."

So, when He retired, Radha Bai told Him the instructions of Swami Ji Maharaj. She told Him that He should go and do the preaching in Punjab. And she asked Bibi Rukko to go and assist Him.

When He went to Punjab also and He shifted there, Bibi Rukko accompanied Him to do His seva and help Him and assist Him. But, He insisted that she should also do meditation and, from His pension from the military — every month He would get that pension money — He would buy five kilograms of wheat flour and get the rotis made from that flour. He would carry the rotis, which would be the ration for that month.

He would tell Bibi Rukko also, "You will hang and dry these rotis and, whenever you feel hungry, you dip these in some hot water and eat."

So, that was the kind of devotion and austerity that He went through and, the whole life, He spent in meditation.

He spent His entire lifetime doing meditation and in the remembrance of His Master. And, so much so, that He did not allow anyone even to take a photograph of Him. And, finally, when He left His body, He gave that power of His meditation to Sawan Singh Ji Maharaj.

So, if you see the life sketch of the Saints and Mahatmas, you will see how They have spent Their lifetime. They have devoted Their entire lifetime in the remembrance of God Almighty and in the devotion of Their Master and Naam. And, despite having all of the kinds of facilities They may have wanted at that time, They have foregone all of that and, instead, chosen to stay devoted to Their Master and God Almighty.

Now, They may have spent Their full lifetime but, when it comes to us, all that is asked of us is that we should sit for two and a half hours of meditation every day. And that itself becomes so difficult and we are not even doing that much. We are not even willing to spend that much time in remembrance of our Master and of God Almighty. And yet, we desire to get our salvation.

So, one should then think how is he going to get his salvation if he is not even sitting for two and a half hours?

So, therefore, our Masters have asked us, as people of households, that we should at least spend two and a half hours of our day and our routine in meditation. So, that is something that our Masters have asked us to do and we should do that as our duty.

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The atmosphere is quiet and we should make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

17

Meditation Talk
06 Jan 2019 – Afternoon

Masters Don't Allow Luxuries To Themselves — Instead, They Choose To Use Their Body For Doing The Meditation Of God Almighty

LIKE IN THE MORNING, I HAD TOLD YOU about the life of Jaimal Singh Ji Maharaj, the lives of Somanath Baba Ji and Sant Ajaib Singh Ji have also been quite similar. Both of them, at a very tender age, wanted to have a living Master.

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Somanath Baba Ji, at an early age of fifteen years, in fact, left his house in search of a Master. And they had also arranged a marriage in his childhood. The grandparents of Somanath Baba Ji had given some gold to the bride's house and they had already had their discussions for the marriage.

So, they had fixed his marriage but, in his fate, he was to be a recluse and, that way, he left his house. He was offended that they had had this kind of a talk and tried to fix his marriage. So, he went to the bride's house in a loincloth and, with all the ash covering his body, he went and asked for alms at their house.

He went there purposely because he did not want that girl to remain in some false hope. So, he went there and asked for alms. And, when they saw that this was the bridegroom-to-be who has taken sannyasa and who was becoming a recluse, they saw him differently.

So, when they all came —the family members came — to see him, they said, "We were going to have our daughter married to you. So, what is it that you are doing?"

He told them, "No, marriage is not for me. I am going to be a recluse. And I know that my family has talked to you and they have also given you gold as a token. So, if you want, you can give that gold to me in alms and I will take that and go away and you are free to go and marry anywhere."

So, they gave him that gold, which was given to them as a token. And then, he took that gold and gave it back to his grandparents. The grandparents were, otherwise, quite poor. But they

had, with difficulty, got that gold and given it as a token. And they were very hopeful that he would get married. So, they were quite sad at heart.

He went back and he gave them that gold and he walked away from there. And then, throughout his life, he never went back to that home.

He did the pranayamas after that with a master and he spent twenty-five years doing pranayamas. He also had mystical powers because of his practices. But, there was no peace of mind. So, after twenty-five years, he left and walked through the Himalayas in search of a Master. He walked nearly three years there.

Then, he reached Beas and he met Sawan Singh Ji Maharaj and a lot of his doubts were cleared in the Satsangs. And, after a month, he got initiated and he continued to stay there and do seva for seven years.

So, if we look at the lives of Masters, They have surrendered Their entire life, and They have sacrificed their lives, for meeting God Almighty and doing all these austerities in search of God Almighty and in search of a True Master.

* * *

Even if we look at the life of Sant Ajaib Singh Ji, at a tender age, he also wanted a Master. His foster parents were looking after him. They were quite wealthy and they wanted to give their wealth to him.

But then, he did not take all that wealth. Instead, he joined the army. He was always in search of a True Master and he met various masters. And whatever those masters taught him, he did those practices.

So, he did difficult sadhnas. He did the practice of the japa of 'Hai Ram, Hai Govind'. Then he did the dhuni of five fires, which is a very difficult practice. And, that way, he did several practices in search of God Almighty. He took initiation from Baba Bishan Das, who gave him initiation into Two Words.

So, for nearly fifteen years, he practiced that. He was initiated by Baba Bishan Das and he had to do pranayamas along with the meditation and Simran of the Two Words. And, with that practice, he did get a lot of mystical powers. But, again, there was no peace of mind. And, finally, when Kirpal Singh Ji Maharaj gave him initiation and his soul reached Sach Khand-Sat Lok, only then he got peace of mind.

* * *

So, if we look into the lives of these Masters, They have spent Their entire life and sacrificed on the niceties of cozy living, giving luxuries to the body. Instead, They have used Their bodies for

doing the austerities in search of God Almighty. They have used Their bodies for doing the practices and They have been very strict about those practices and They have religiously done those practices.

Even we have all seen the meditation room of Sant Ajaib Singh Ji. We have gone there in His ashram. And when you go there and you see for yourself, there is only one stool-like wooden plank that is there. There is no bed there. So, He used to sit in that place and He would do the meditation. It's a difficult place to do your meditation. He had only one earthen vessel for water. So, in that kind of discomfort, He did the meditation of God Almighty.

So, They don't allow luxuries to Themselves. They, instead, choose to use Their body for doing the meditation of God Almighty.

So, if you see, He was quite wealthy by His inheritance and also by the income He earned from His pension and from His livelihood. He was quite rich. He could have easily afforded a good home and all the luxuries that one would want but, instead, the pangs of separation from his Master and from God Almighty were so strong that He chose to go through these austerities and these difficulties in order to achieve that objective of meeting His Master and God Almighty.

But, for us, when we sit for meditation, we want all the luxuries.

* * *

In my ashram, I told one person to, "Sit inside for six months and do meditation or," I told him, "otherwise, you should leave ashram."

So, he agreed to do the meditation and he said, "I will go and do meditation on the pinnacle of Pahad." This is the pinnacle of a hill, which is quite high and it is quite a jungle area there. So, he chose to do meditation there.

But, I told him, "You are not cut out for that. You are a household person, so you'll find it extremely difficult to go there. Instead, in the farm only — in the ashram only — I will make a room for you where we have the mango plantation. And there, you'll sit for six months. Lock yourself inside and we will give you all the necessary provisions and you'll do your meditation there."

So, he insisted that he would go and sit on this pinnacle hill only. That is a place where I had meditated for some time. And, even Suresh, who is in Bombay, he was there for about one and a half years. And even Raju has spent about one year meditating on that hill. So, he was insisting that he would also do meditation there so he would also be able to get famous and get a name — having meditated like that.

He was insisting that he wanted to go and do meditation there only.

So, I said, “Okay, if you are insisting, you go there — but on one condition. Firstly, you will not take a lot of items from here. We will give you two earthen pots and five kilograms of rice and one and a half kilograms of dal. And you should cook there. That is enough provision for you for six months. And you should leave your mobile phone and everything here.”

So, he agreed. He said, “Okay, I'll do that.”

And then, I went away for a program and the next thing I hear is, he's taken a temple full of provisions.

He got a solar charger from Bangalore and he got himself a light, a fan, and he took his mobile, mobile chargers, and he went and took all of this there.

So, then, I said, “Okay, now, let him go.”

So, he sat there. And then, from there, he started calling everyone and saying, “I am now on this hill and I am doing meditation.” So, then, gradually, people started going and visiting him, and then there was a crowd and everyone would go there.

So, that way, about two months passed and, every fifteen days, he would come for Darshan.

I told him, “Don't come for Darshan. You spend six months in meditation only. After that, you come.”

But then, he would come every fifteen days.

So, he would come and visit every fifteen days and, what he had done was, he was scared to stay in the night alone — even though I had constructed a room there with a proper iron door.

When I was there, there was no door — there was nothing — we were just staying open in that hill. But, when Suresh went, we constructed a room for him. So, there was a proper, safe room and a door for any wild animals, etc. So, that was there.

But, despite that, he was afraid to stay alone. So, he had hired a person in the village near that hill and he paid him about four thousand rupees and told him, “You come and sleep with me in that hill every night.” So that he’d feel secure.

Now, it so happened that, the person he had hired, one of his relatives was standing for the local elections. And then, at that time of elections, he wanted that boy to help him and go around and do his advertisement. So, the boy stopped coming for a week.

During this time, this person stayed there for one night and then he was too scared. The second night, he came back to the ashram. He came to me and then he told me, “I cannot do this meditation. I cannot stay there any longer. So, you please give me my seva back.”

But, I told him, "No, you have not spent that six months of meditation. So, you will have to leave the ashram because I told you, "You are to leave the ashram or you are to sit for meditation."

So, then there was a lot of argument and finally, eventually, he left.

But, this is what is happening as meditation practices now.

* * *

So, the atmosphere is quiet and we should make the most of it. Let us close our eyes and sit for meditation.

18

SATSANG
06 Jan 2019 – Afternoon

We Should Focus Our Love And Affection Towards Naam And Towards Our Master — By Doing So, We Will Not Get Affected By The Ups And Downs Of The World

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The paathi sings the Bani of Sant Paltu Sahib...

Daas kahaayi ke aas na keejiye,
Daas kahaayi ke aas na keejiye,
Aas jo kare so daas naahi.

THIS IS THE BANI this is the Bani of Param Sant Satguru Paltu Sahib. In this Bani, Paltu Sahib has tried to illustrate what should be the thinking or thought processes of a gurumukh.

First of all, we have to think — why we have to go to a Master? We do not go to a Master because we want more profits in our business or because we want to get rid of an illness. We go to the Guru because we have an illness. Ever since the soul has come into the realm of Kal and Maya, we have that illness. And it is a major illness that we have to get rid of. And that is why we go to our Master.

This is an illness that cannot be cured by any outside doctor. And it is also an illness that we cannot buy our way out of. So, the only help that we can get for this illness is by going to the Master.

This is an illness that has engulfed the creation — and that is the illness of life and death. Ever since we have come here, we have been going through this cycle of life and death in this ocean of life and death.

So, to get ourselves rid of this illness, we go to our Master. Then, the Masters take our responsibility of getting salvation from here. They get us connected with Naam within and They give us Their Teaching.

So, They explain to us at the time of initiation on various things that we should do and abstain from. And They also tell us that we should spend time in our Bhajan Simran.

As we do our Bhajan Simran, gradually, the mind gets away from the outside pulls and pressures and outside affections, and it starts going within. We are able to get rid of this illness because Naam is very pure. And, by repeating that Naam, our mind also starts becoming pure and, as a result, we bring about a transformation.

As we do our Bhajan Simran, our love and affection for the outside world reduces and we have more and more love and affection at the feet of our Master. The very fact that our love and affection towards our Master improves is a measure of our Simran and Bhajan.

If we do not follow His instructions and do our Bhajan Simran and, instead, we try to follow our desires outside and try to accumulate wealth and go pursuing our affections and all our desires outside, then we will end up in repentance there.

Swami Ji Maharaj also has said in His Bani, "Do your meditation and remain happy. And those who are thieves of meditation and Simran will get pushed around. They will get lazy. And then, anger, greed, attachment, lust, and ego will overcome them."

So, Paltu Sahib says, "If you are a disciple, then you should not have desires of the outside world. Because, if you are pursuing the desires of the outside world, then you cannot call yourself a disciple of your Master."

We have to leave this world and there is only one love. So, either you can love your Master and Naam, or you can love all of the outside things and material matters outside in this world, which you have to leave behind.

So, if we love all the things outside and we pursue materiality and all our desires, then it is difficult for our Master to help us.

Prem tho ek jo laga sansaar mein,
Prem tho ek jo laga sansaar mein,
Bhakti gayi door ab jagath naahi.

He says, "There is only one love. And that love you have now given to the world outside. Everything outside in the world is not permanent and is subject to destruction. And for all of those things and desires that we pursue outside, there will be an ebb and flow in those desires."

Kal wants to ensure that the soul will not leave his realm. And, therefore, he insures that the soul remains entangled in all of the attachments outside. He creates that delusion and attachments for the soul.

If you direct your love towards your Master and Naam then, in this world also, you will be happy. And, at the time of your death, your Master will come to take you. He will take you to the higher realms and, there also, you will be happy.

Saints don't ask you to leave your homes. They don't ask you to leave your families behind and go in any jungle and go outside and do any meditation. They tell you that you can very much stay within the comfort of your homes and carry on your duties and carry on your livelihood. But, what you have to do is, be mindful of where your love is directed.

So, They are telling you to take out that love from the outside attachments there — your surrounding attachments and everything around you — and focus that love and affection within at the feet of your Master.

Chahiye bhakti ko jagat se thodiye,
Chahiye bhakti ko jagat se thodiye,
Jodiye jagat se bhakti naahi.

Paltu Sahib says, "Focus your love towards your devotion of your Master and take that love out of the world outside."

* * *

Sant Ji also used to relate this story about Bullah Shah and Inaayat Shah.

Inaayat Shah, with His meditation, had gone within. And, Bullah Shah, was a mullah — he was a priest. He was a very well-read person and he was advised to go and seek the advice of and seek direction from Inaayat Shah.

Inaayat Shah had a simple livelihood. He was a farmer and He was earning His livelihood from farming activities and doing His devotion to God Almighty.

Once He was in the farm and He was weeding out the saplings of onion.

When the sapling is about five, ten, fifteen days old, that sapling has to be removed and then transplanted somewhere to a bigger place where the onion can grow. So, He was removing these saplings in His farm when Bullah Shah came to Him.

Bullah Shah, searching for Inaayat Shah, had come there and he went to the place where Inaayat Shah was working, removing these saplings. So there, he, with folded hands, bowed down to Inaayat Shah and asked Him, "I have come to seek your direction as to how I should seek God Almighty?"

So, Inaayat Shah heard him and then He told him, "What 'God Almighty, God Almighty', are you doing? Just take it out." And He pointed out to the action He was doing.

He removed the sapling from one place and planted it at the other. He told him, "What 'God Almighty', 'God Almighty' are you doing? Just focus. Take out your attention from here and put your attention there."

So, Bullah Shah told Him, again with folded hands, "I have not followed what You are trying to say. I am a very well-read person and I have read a lot of scriptures and a lot of religious books. And what You're telling me is not making sense to me. You're telling me, 'removing one onion from here and plant it there'? That is not making sense to me."

Inaayat Shah told him, "It is very simple. Like your mind today is focused in all the outward, worldly matters, you just remove that attention from those worldly matters and replant it within — towards God Almighty and His devotion."

* * *

So, that love, which is in the outside world, you refocus it within and focus it on Naam and God Almighty. And God Almighty Himself will come to you.

So, if we are focusing our love and scattering it in the world outside and, on the other hand, we are wanting that our devotion should grow and we should go within, then we are not going to be able to do that. We are not going to be able to get the Grace of our Master like that.

So, therefore, your love is only one and you can either focus that love in the world outside, or you can focus that love towards the devotion of Naam and your Master.

If we think that we can have our love continue to be scattered outside in the world, and yet, progress on our devotion and go within, then that is not going to be possible.

So, therefore, Mahatmas and Saints have given different examples to explain this to us.

Das paltu kahe chod de ek ko,
Das paltu kahe chod de ek ko,
Tarvaar duyi myaan ek naahi chaahi.

He says, "You have to leave one sword. Two swords will not go in that scabbard."

He says, "You don't have to leave your family for that. And, you don't have to leave your work for that. You can continue to be within your home and family and do your work. But, you should look at that as your duty. And, you should focus your love and affection towards Naam and towards your Master."

By doing so, we will not get affected by the ups and downs of the world. And, if our wealth grows or our wealth reduces, or we have joy or we have sorrow, we will look at it uniformly, because our love is focused within.

Mahatmas have been very clear about devotion. They have not been thinking of the banks. They have taken the plunge in the ocean of devotion — unlike others who have been standing there on the bank and thinking about it.

We believe this world to be true and, therefore, are driven by the desires towards this world, and we spend our life pursuing those desires. At the time of death, we have to realize that we have to leave all of this behind. And, therefore, we repent at the time of death.

The very fact that you are in this world today is because you have not had a Master — a Guru — before this and you have been pursuing the world all along, following those desires and coming, again and again, into this world. Because, had you had a True Master, then you would be in Sach Khand-Sat Lok right now.

Now, we have been given this golden opportunity. We have got this human life and, with the Grace of God Almighty, we have the company of the Masters and the Masters have given us initiation. And now, therefore, it is for us to focus our love in Naam — focus our love at the feet of our Master — and to go about our duties in this world, looking towards it as a duty towards our Master and continuing to have our love towards our devotion of our Master.

If we do so, then our Master, after our death, will take us straight to Sach Khand-Sat Lok. And He will not make us wait anywhere in-between. It is only our desire in this world and our affection towards this world and its people that stops us from going to Sach Khand-Sat Lok. And then, we have to stop in-between where that life is very long and we have to do Bhajan for a very long time.

Das paltu kahe chod de ek ko,
Tarvaar duyi myaan ek naahi chaahi.
Gaay bajaay ke kaal ko kaatna,
Gaay bajaay ke kaal ko kaatna,
Aur kee sune kachu aap kehna.

He says, "Stay happy in the color of devotion. And, whatever your Pralabdh karmas are, and however you are going through this life, be happy in that — in every state of that — because that is as per your Pralabdh karmas. Stay happy and content with what you have. And stay happy in the devotion of your Satguru."

So, you should be content in whatever you have and whatever is coming to you because it is as per your Pralabdh karmas. We should not try to pursue desires or envy others who may seemingly be better off in life because, everything that we are getting is as per our karmas.

You will see that Saints — if we go through the history of Saints — we see that so many Saints have gone through abject poverty in the sense that They have not had a square meal a day. They have had to eat grams* and make a living only by eating grams.

**In India, this is typically chickpeas or lentils*

If we see Kabir Sahib's life, He used to weave cloth, and whatever He would earn out of that, He would purchase whatever grains He could. A lot of people would come and visit Him. A lot of other Saints, Mahatmas, would come and visit Him and He would feed them whenever they would come to His house. And He and His family were sustained by eating grams. So, that was how He lived His life.

Even Ravidas Ji, He was a cobbler by profession and He would make chappals. And, by the sale of those chappals, He would earn His livelihood. He also did not have much income and, many times, He would soak gram in water and eat that. He never complained to God Almighty about why he had been living in these conditions and He never asked for those conditions to be changed.

Once it so happened that a brahmin was going in the early morning for his bath. And the chappal he was wearing broke. So, he was finding it difficult to walk and he looked around and he saw Ravidas Ji Who was just opening His shop. His shop was a small box, which had all his equipment, etc. So, he was just opening and setting it up when that brahmin came to Him. And he told Him, "Please mend that chappal quickly because I am getting late for my bath."

Ravidas Ji told him, "Just give me a minute. Let me just clean up the place and I will take up your work first."

So, that brahmin got annoyed and he said, "I am getting late for my puja. Don't you understand this?"

So, Ravidas Ji took that chappal and then He put a nail in where that chappal was broken and He gave that chappal back to the brahmin.

Ravidas Ji then asked that brahmin where he was headed?

And the brahmin told Him, "Don't you know? I am going to the Ganges for taking my bath before the puja."

Ravidas Ji told him, "Okay, here is my half paisa." In those days, a half paisa was a currency. So, He gave that coin of a half paisa to the brahmin and He said, "You please make this offering from my side to the Ganges."

So, he thought, "Okay, never mind, he has done my work this morning." So, the brahmin accepted that half paisa and he said, "Okay, I will offer it to the Ganges." And he tied it in his dhoti so that he would remember it. And then, he went for his bath.

When he went for his bath, he felt that coin — he remembered, "I have to offer this half paisa that that cobbler had given me." And he offered that half paisa of Ravidas Ji and he threw it in the river and said to the Ganges, "Please accept this offering of Ravidas Ji."

So, when he tossed that coin in the river, a hand appeared. And that hand rose and caught that coin and went back inside. And then, that hand appeared out again with a diamond-studded bangle. And that single bangle, which was diamond-studded, was given to that brahmin.

So, that brahmin was surprised, but he accepted that offer. And again, he tied it to his dhoti. And then he came out.

He felt, "If I go from the side were that Ravidas Ji's shop is, I may have to offer this to him." So, he took another route and walked away with that bangle.

So, after three, four days, again he started coming by the same route where Ravidas Ji's shop was. And then it was routine.

After about seven, eight days, that brahmin offered that bangle to the king of that place.

So, he offered that to the king, thinking he'd get a good price, and the king saw that and he called his queen — his wife — and he offered that to her.

When she saw that diamond-studded bracelet, she was very happy. But, she told that brahmin, "These should be in two. I can't wear it only on one hand. So, get me the other one also."

So, the king told that brahmin, "These come in a pair. So, get me the other one also. And whatever money you want, I will give it to you."

The brahmin said, "I have only one. So, you please accept that."

But the king said, "No, nothing doing. There has to be one more. So, I am giving you one week's time. You will get it to me and take your reward, or I will punish you by hanging at the end of seven days."

So, that brahmin was in depression now and he went around to various gods and goddesses, deities, and he worshiped for getting that other bangle somehow. But nothing happened. And about five days passed and now there were only two days left in that deadline. So, he finally then decided that he should go back to Ravidas Ji.

So, he went to Ravidas and he pleaded to Ravidas Ji. He related the story, "You had giving me this half paisa coin, and I offered it like you said. And, in turn, I was giving a diamond-studded bracelet. But, instead of giving it back to you, I went and offered it to the king. And, instead of accepting it, he has given me this punishment if I don't get him another one like this. So, of that punishment deadline, I only have one day left. So, please help me."

So, Ravidas Ji said, "You are such a learned person. You should have known. You should have come and shown that to me. And, instead, you didn't show it. That doesn't mean much to me. So, I would have given it to you anyways."

So, again, he pleaded to Ravidas Ji for His help. And he said, "I will otherwise be hung and I have got a family to look after. So, please help me."

Ravidas Ji said, "Okay. Never mind." And He took out another half paisa coin. He had this vessel in which the leather was soaked. And because the leather was soaked there, it all had become red with blood there.

He said, "If your mind is clean, then this red water is also like the Ganges." And He threw that half paisa coin in that.

Again, a hand appeared from there with another gold-studded bracelet. And then, Ravidas Ji gave that bracelet to that pundit, and He said, "Okay, go now. Save your life."

So, he went to the king and offered that second bracelet also and the king was happy. He took that. But, he asked that pundit, "Where have you got this from? Because, this is not something that is earthly possible. It is not something made on earth. It is something that only gods can make."

When he asked the pundit, the pundit related the full story to him and he told him about Ravidas Ji. And he told the king, "That Ravidas Ji has got a pot of water — and God alone knows how many bracelets are there inside! So, he just put his hand inside and he gave me one bracelet."

So, that king said, "If such a great Mahatma is there in my kingdom, it is a shame that I had not yet met Him and taken His Darshan." So, he said, "Okay, you show us where he is." And then, he went there with his queen and all the other nobles to Ravidas Ji.

So, Ravidas Ji was a great Saint and, from that point, He became quite popular in that place.

So, if we see Masters and Saints, They are happy and content with whatever They have. And, even if They have less income or livelihood, They are quite content in that.

That's why Paltu Sahib says, "Be content with whatever you have and be happy in your devotion. Do your devotion. And when you meet, you can share your devotion with others and discuss that devotion with others as well."

Because the main purpose of your life is devotion. And, therefore, you should pursue devotion so that you do not have to come again and again into this life.

Hasna khelna baath meeti kahe,
Hasna khelna baath meeti kahe,
Sakal sansaar ko bassi karna.

Paltu Sahib says, "Be happy and content with what you get and with what you eat. Be happy with that. And, if you have visitors — if you have a satsangi visiting – you should believe that

your Master is visiting and treat him as such. Be happy in extending your hospitality to him, because your Master also sees that and He also showers His Grace on you."

Love grows by sharing it. So, you should share love with the others. And, only then, you can expect that others will also share their love with you.

If we feel that we want others to share their love with us, but we are full of deceit and we don't want to share our love with them, then that will not happen. So, you should share your love with others.

Khaayiye peeyije milai so pahariye,
Khaayiye peeyije milai so pahariye,
Sangrah tyaag mein nahi paranaa.

Paltu Sahib says, "As a devotee, be content and happy with what you have. Whatever God Almighty has given you, take that and be content and happy about it. Don't worry about the future and about providing for all of your family for the future."

Just like you are being taken care of by God Almighty because of your fate deeds, likewise, your children are also going to be taken care of by God Almighty, according to their fate deeds. So, you should not be worrying too much about all of that. You should be content with what you have and spend your time in devotion.

We should be content with what we have and not worry too much about providing for everyone else — because everyone will get according to their Pralabdh karmas, or their fate deeds. And, as they grow, they will continue to get according to their fate deeds.

So, you should be happy and content with what you have and worry about your devotion only. We should not be too much worried about others and about providing for others because, just like God Almighty is providing for you, He will also provide for others.

We should remember that this life and breath is very precious. We should not waste our life only in the pursuit of creating more and more wealth for future provisions. Instead, we should focus our attention and love towards devotion.

We, however, believe that we are doing all of this. It is only because we carry out such and such tasks or do something, thinking that we will provide for the others.

But, we should not think like that. Reality is different. Reality is that God Almighty is providing for everyone. And however much we are swayed by our thought that we are the doers, we should appreciate that it is God Almighty who is the ultimate doer.

Bol hari bhajan ko magan ho prem se,
Bol hari bhajan ko magan ho prem se,

Chupp jab rahe tab dhyaan dharana.

Paltu Sahib says, "If you want to talk, then sing the bhajans of the Masters. And, if you want to keep quiet, then stay quiet and spend that time in the remembrance of the Master and in the meditation of the Master. Everything else that we are doing outside is all a delusion."

Whenever we are quiet or we are in contemplation, we are in deep thought about what is going to happen, or about how it should happen, and various consequences etc., All that is of no use.

Mahatmas say, "You may think a thousand times, but what is going to happen is ultimately going to happen as it is fated to happen."

Bhesh bhagwanth ke charan dyaayi ke,
Bhesh bhagwanth ke charan dyaayi ke,
Gyaan ki baath se naahi tarnaa.

Paltu Sahib says, "Go to the Saints and Masters and do Their devotion. Don't spend your time in worrying and in your concerns about the rest of the world because your mind is continuously working towards deluding you and taking you away from devotion. So, go in Their company and do your devotion.

He says, "Don't allow the mind, which has the duty of making you entangled in everything and making you worry about everything. So, don't worry. Instead, if you want to sing, sing a bhajan of a Master, or sit and do your meditation and contemplate on your Master."

Mile lutaayiye turanth kuch khayiye,
Mile lutaayiye turanth kuch khayiye,
Maaya au moh ko tour maranaa.

Paltu Sahib says, "If God Almighty has provided a lot for you and He has given you a lot of maya, then share that maya selflessly with others. Be content with what you have and selflessly share it because, if you hold it, then it is going to delude your mind again."

So, He says, "Selflessly spend that wealth for spiritual purposes and for the building up of others. Having too much wealth is like a boat, which has a lot of water in it and which has a hole in it. There is a lot of water that is accumulating in the boat. So, if you want to stay afloat, with both hands, throw away that water and remove it from the boat."

Like that, the example is given for accumulation of wealth in a household. If there is too much wealth in a household, then — like we take out the water from the boat to stay afloat — the household should take out that wealth for selfless purposes to keep that household intact. Because, otherwise, there are lots of other things that creep in.

Dukh aur sukh phir dusht aur mitr ko,

Dukh aur sukh phir dusht aur mitr ko,
Ek sam drishti ik bhaav bharanaa.

He says, “Look at happiness and sorrow equally. And look at your friend and enemy, again, equally. Don't get too carried away by your happiness. And don't drown in your sorrow. So, again, don't hate your enemy and only love your friend. You have to look at everyone equally.”

Das paltu kahe ram kahu baalake,
Das paltu kahe ram kahu baalake,
Ram kahu ram kahu sahaj taranaa.

He says, “Take your attention from the world outside and focus it on Simran. And, in that, this precious life, which has been given to you, will be successful.”

Das paltu kahe ram kahu baalake,
Das paltu kahe ram kahu baalake,
Ram kahu ram kahu sahaj taranaa.

Radhaswami.

19

Meditation Talk
07 Jan 2019 – Morning

A Disciple Has To Walk The Path Of Truth On This Path

THIS PRAYER, WHICH WAS JUST RECITED, was written before the third time that Somanath Baba Ji took followers to Beas for getting initiation from Sawan Singh Ji Maharaj. He wrote two or three bhajans and this was one of them. And when he went there, he recited it to Sawan Singh Ji Maharaj.

This prayer contains the greatness of the Master. The entire prayer is about the greatness of the Master. And when Somanath Baba Ji recited it in front of Sawan Singh Ji Maharaj, Sawan Singh Ji Maharaj was very pleased with it and He said, "Whenever you take up a Satsang, you recite this prayer before that."

So, thereafter, and even now in the ashram, whenever there is a Satsang, this bhajan is sung as a prayer before starting the Satsang.

This prayer speaks about the greatness of the Master and it starts by saying, "The Master is the manifestation of Truth. God Almighty is also the Truth. And wherever God Almighty is, that place is also a place of Truth — that is, Sat Lok.

God Almighty is also called Sat Purush. And the Masters Who go there are also called Satgurus. And the place where God Almighty resides is also called Sat Lok.

Masters say that this Path of Sant Mat is a very tough path because we have to follow truth on this Path. It is like walking on a fine blade. And the difficulty on walking this Path is the difficulty in being able to maintain truth in our life.

So, for a disciple, he has to walk the path of truth on this Path. He has to speak the truth and his behavior should also reflect truth and he should be truthful within. So, that is the expectation of a disciple on this Path of Sant Mat.

On this Path, there is no place for falsehood. There is no place where there is no truth. So, even if we are harboring some falsehood within and we are reflecting a different appearance outwardly, there is no place for that in Sant Mat.

That is why, on this Path, Masters make us repeat and do the Simran and Bhajan. By doing Simran, we bring about a transformation within ourselves. And that transformation itself takes us forward on this Path. By doing Simran, the mind becomes pure. And, when the mind becomes pure, there is a transformation that is brought about within us. And, therefore, if we do not do Simran and we do not make the mind pure, then we will not be able to bring about this transformation.

If, by doing Simran, the mind becomes pure, then it is able to withstand truth because, if it is not pure, then the mind is not able to stand on the path of truth.

Therefore, we should follow the instructions of the Master and do our Simran and Bhajan. And the more Simran and Bhajan we are able to do, the more transformation we will be able to bring about and move forward on this Path.

People mislead themselves into believing that they will not be able to follow the Path of spirituality by staying in their houses and, therefore, they seek to leave their houses and go out in the jungle or go out in some other place of solitude, and seek to progress on the Path of spirituality. But, the mind is so powerful. It is not quiet there. And, eventually, they have to come back to their households.

So, in Sant Mat, if we stay within our households and do our Simran — do more and more Simran and Bhajan — then, that gives us the strength to follow the Teachings of the Masters and stay steadfast on this Path.

By doing Simran, so many sinners have been able to get their salvation. And, by doing Simran, those who have the tamsic guna are also able to get a dominance of satvic guna within themselves.

So, it is Simran only that will give our mind the power and the refinement to be able to maintain the path of truth. And, it is Simran only that will help us to progress further on this spiritual Path. So, we should not look at Simran and Bhajan as a burden. We should do it very lovingly and with affection towards our Master.

And, if we, while sitting for our Simran Dhyan, lack that love and affection, then we should take some time out and sing a bhajan or two, so that that brings about that kind of love and affection towards the Master — and then continue to do our Bhajan Simran.

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The atmosphere is very quiet and calm and we should make the most of this. So, let us close our eyes and get connected to Simran and Dhyan.

20

Meditation Talk
07 Jan 2019 – Afternoon

The Duty Of A Satsangi Is To Carry On The Fight With The Mind

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THERE WAS A MAHATMA — a well-attained soul — and he was walking by the road. As he walked, he came across a bazaar. And there, there was a cloth shop and a lot of villagers were sitting in that shop to purchase cloth.

So, there was quite a crowd in the bazaar, and there were about five to six people in the shop purchasing. They had a dog and that dog was outside the shop. And the shop owner had a cat and that cat was moving around inside the shop.

So, that mahatma said to his mind, looking at all of this, "I have heard that you have an extremely strong influence on everything. So, why don't you show me one of your such influences?"

Just then, one man came and with honey in a pot and it was tied across his shoulder on a stick. So, he was selling honey.

When the mahatma told his mind to show its influence, the mind became very dominant within that mahatma and he dipped his finger in that honey and rubbed it on the wall that shop.

So, when he rubbed that finger on the wall, he had smeared a little bit of honey and the flies started accumulating on that honey because there was an aroma from that honey. And, as the flies sat down there to eat that honey, there was a lizard on the wall. That lizard saw those flies on that honey and the mind of that lizard became dominant and it slowly came down to eat those flies.

As that lizard was making its way slowly towards those flies, the cat, which was sitting down in that shop, noticed that lizard coming down and it felt that that lizard was coming down despite its being there. So, the cat started watching that lizard.

As that mind of the cat became dominant, it started coming outside the shop to catch that lizard. And when it started slowly coming out, that dog saw that cat and the mind of the dog became

dominant, thinking, “This cat is now coming out. I want to catch that cat.” So, even the dog started moving slowly towards the cat.

So, when the lizard then attacked and started eating those flies, as soon as it came down to eat those flies, the cat jumped and caught that lizard. And when the cat caught that lizard and started eating the lizard, the dog jumped on the cat and started biting the cat.

When that shop owner saw that there was a dog biting his cat, his pet, he told his servants, “Go take a stick and hit that dog. It is biting my cat.” So, the servants came up with a stick and started beating that dog.

When these people started beating that dog, those people who had come to purchase cloth, it was their dog. So, the mind within them also became dominant and they also felt, “These people are beating our dog.” So, they started fighting with those servants and, in that chaos, everyone started fighting with each other.

So, there was complete chaos and everyone was fighting with each other. A lot of crowd had also accumulated. Passersby stopped to start watching the chaos.

Then, the mahatma said, “Okay, okay. I have seen enough.” He told his mind, “I have seen enough.”

So, then everyone's mind quieted down. And then, that chaos calmed down.

* * *

So, the mind is not a small thing. The mind is the ruler of the three worlds and he is above Brahma, Vishnu, and Mahesh.

The rishis who have done their austerities have gone up to Kailash or they have gone up to Vaikuntha or into the heavens. But, the mind is as high as Brahm. So, they are not able to control the mind.

Then, there are yogis who have done several pranayams and have gone within. They have gone up to the Thousand-Petaled Lotus. But, again, they have not been able to control the mind, which is above that.

So, therefore, even these yogis and rishis are under the influence of the mind and, though they have a lot of mystical powers, they waste it by giving curses to others while being under the influence of the mind.

* * *

Even Somanath Baba Ji spent nearly twenty-five years and he also had a lot of mystical powers, but he had no peace of mind. And, therefore, he went into the Himalayas in search of a Master Who would take him further. And he spent three years in the Himalayas.

So, only after he came to the feet of Sawan Singh Ji Maharaj and was initiated, was he able to go further to Sach Khand-Sat Lok. And that's how he got his peace of mind.

So, the point of saying this is, it is not easy to get control over the mind, which is at the level of Brahm. So, only with the help of the Masters — the Saints — They take us across Brahm into the Par Brahm and beyond. There, the mind only goes as far as the Brahm and the soul goes further. So, you get a peace of mind and a control over the mind only when you cross over to the Par Brahm.

All the other practices — the Ashtanga yoga, japas, tapas, and everything else —don't take the soul beyond Brahm. So, as a result, the mind is always dominant and they do not gain progress over the mind.

It is only with the True Masters that the soul is able to cross over the Brahm and go into the Par Brahm. When the soul reaches the Par Brahm, the mind is left at the Brahm and all the coverings of karmas — all of that — is shed off in the Par Brahm.

Therefore, the duty of a satsangi is to carry on the fight with the mind — and the fight with the mind is by doing Simran. As he does the Simran continuously, gradually and slowly, the mind comes under that influence and he'll be able to get a control over the mind.

Both the soul and the mind are lost in this world. Both have no idea of their true homes. So, when they get connected with the Sound Current within by going within, only then they realize that they belong to a higher plane. And that reality dawns on them at that time.

So, the fight of a disciple is always with the mind. And the disciple has to be watchful over his mind and he has to be cautious about the mind. And, whatever he sees as his shortcomings or his vices, gradually, one by one, he should try to get rid of them.

Somanath Baba Ji used to say, "When you sit for meditation, you should try to be cautious about where the mind is headed and keep controlling the mind by doing your Simran. But, if the mind keeps wandering too much and you are not able to control the mind, then you should be controlling your body and make sure that you do not get carried away by the way your body wants to move around. So, you have to keep your body steady and focus on that."

So, the mind is not a small thing. It is the ruler of the three worlds. So, we should be cautious about it and watchful over it. And we should continuously do our meditation and Simran and continuously be on this Path. We have to be religiously on the Path and then, gradually but surely, the mind will come under your control and you will be able to go within.

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The atmosphere is quiet and we should make the most of it. We should close our eyes and get connected to our Simran and Dhyan.

21

SATSANG
07 Jan 2019 – Afternoon

When We Read These Banis, Then We Come To Know How Much Love The Gurumukhs Have For Their Masters

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The paathi sings the Bani of Somanath Baba Ji...

Santa satguru satya swaroopa,
Nitya niraamaya nirmala.
Santa satguru satya swaroopa,
Nitya niraamaya nirmala.

THIS IS THE BANI of Param Sant Satguru Somanath Baba Ji. All the Banis written by the Masters are full of Their love and affection for Their Master. When we sing the bhajans of the Masters — be it a bhajan of Kirpal Singh Ji Maharaj or Ajaib Singh Ji Maharaj or Somanath Baba Ji — when we understand the meaning of what is being said in that Bani, then that causes a lot of pleasure while we sing that bhajan.

There is so much love for Their Masters in these Banis. When we read these Banis, then we come to know how much love the Gurumukhs have for Their Masters.

When Somanath Baba Ji had taken a group to be initiated to Beas, he had written four bhajans and he recited two bhajans to Sawan Singh Ji Maharaj.

Sawan Singh Ji Maharaj liked this particular bhajan and He told Somanath Baba Ji, "Whenever you take up a Satsang, then you say this bhajan as a prayer before you start the Satsang."

This bhajan has a lot of Sanskrit words and, unless we understand the meaning of all of those words, we do not understand the full context of the Bani.

So, He says, "Sant Satguru Satta Swaroopa." So, first of all, it is important for us to know Who is a Saint.

In Guru Mat, in Sant Mat, when a devotee does his meditation and he leaves the nine doors and he comes to the Tenth Door, then he is an 'Abhyasi' — or, a sikh or a student. And when he

reaches the Thousand-Petaled Lotus, he is called a 'Yogi'. In other teachings also, he is called a 'Yogi' when he attains that level.

In Sant Mat, with the Teachings of the Master, the initiate goes within and he crosses Par Brahm; and there, he gets outside of the compound of Kal. Then, he is called a 'Sadhu'.

In all the other books — all the other teachings — none of them believe that this level can be attained. So, they believe that beyond Brahm there is nothing. It is only in Sant Mat that one can attain this level with the Grace of his Master.

That way, our understanding in general of a common man — of a sadhu — is the picture one immediately visualizes of a man in saffron clothes going around — who has left his home — and he is going around, asking for alms. And that is a kind of person who is called a 'sadhu' in general parlance.

But, 'Sadhu' is of a very high order. He is a person who has gained salvation and who is out of this realm. Such a high order is called 'Sadhu'. And those with the Grace of the Master — with the Grace of Satguru — Who have gone to Sach Khand and They have had the Darshan of Sat Purush and They have manifested Sat Purush and become the form of Sat Purush — They are called 'Saints' or 'Sant'. And those Saints or Sants are called 'Satguru'. So, whether you call Them a Saint, or a Sant, or a Satguru, it is the same thing.

Like Sat Purush is in Sach Khand, the Sound Current — His Sound Current or the Shabd — is resonating in each and every living being and in all of this creation. So, Sat Purush, or God Almighty, is omnipotent. He is there everywhere.

Like that, Satgurus or Saints, They are Sants. They are also omnipotent with that Shabd. They are also there in everyone.

So, whether you are in Rajasthan or whether you are across the seven seas, They are connected with you. As God Almighty is omnipotent — They are also omnipotent.

In the Bani, Somanath Baba Ji says, "Like God Almighty is omnipotent, They are manifested in the form of God Almighty and They are also — like His form — omnipotent and everywhere."

God Almighty has endowed Them with all the powers but, out of Their humility, They are living like very simple people on this earth.

There are also many Saints Who have been married or Who have had households. But They are above Kal and Maya.

So, He says, "They are very pure and They may live like any other human being. They will sleep. They will go about Their regular activities and look like ordinary human beings. But, They are completely devoid of Maya. They are in the form of Light, though They go about Their

regular activities — like Guru Nanak Sahib was in Kartarpur. He would do normal farming activities and carry out all of those functions.

But, They are all devoid of Maya. They are completely detached, unlike an ordinary human being who, when he's working, is thinking about his work; or if he is farming, he is thinking about farming and all of the things around it.

Unlike that, Saints are not thinking about all of that. They are always in the thought of Their God Almighty. They are always attached to God Almighty.

Santa satguru satya swaroopa,
Nitya niraamaya nirmala.
Mrithyunjay bhav dustar taaraka,
Chitth chinmaya tattva prakashaka.

They have gained victory over death. And They are also able to help anyone get his salvation and cross this ocean of life and death.

This ocean of life and death is very deep and very difficult and we have been struggling in this ocean of life and death for so many millions and billions of years.

So, the Saints are there to get us out of this difficult ocean of life and death.

Where a disciple has his love and affection at the feet of the Master, and he is not attached to anything around here — he is completely detached — even though he may not have done a lot of meditation, or Simran Dhyan, but he has love for his Master and he is detached, then the Master takes him straight to Sach Khand.

What stops us from going to Sach Khand after our death immediately is our attachment to this world — our love and affection that is scattered in this world.

So, if we do not have desires around this world — because it is these desires that bring us back into this world — if we do not have such desires or attachments, then a True Master takes His disciple straight to Sach Khand-Sat Lok.

Why do we do Bhajan Simran? We do it because we have to make our mind capable of that. We have to make our mind pure. And when, by Bhajan Simran, we are making our mind pure, we are bringing about these very qualities of detachment in the mind, because that purity brings about that transformation of being detached.

So, if your mind is pure and you are detached — by nature, you are detached and your mind is pure and you're listening to Satsang, you're on this Path — even though you're not doing meditation or a lot of Bhajan Simran, the Satguru takes you back to Sach Khand.

* * *

There was a disciple of Somanath Baba Ji named Nagesh Bhat. He was from north Karnataka and he had a store in Sirsi. He had donated his house here in Karnataka and made a hall there.

He had cancer in his final stages and that cancer increased substantially. So, he was hospitalized and had to be operated upon. But, before the operation, they had requested permission from family members — and none of the family members wanted to give that permission.

So, Somanath Baba Ji had never taken a flight to Mumbai but, in this particular case, He took a flight from Bangalore to Mumbai to go and see Nagesh Bhat. So, Somanath Baba Ji went to the hospital and He first signed on that form. And He told the other family members also to sign.

Somanath Baba Ji told Nagesh Bhat, "See, you will have to leave this body anyways — whether you are operated on or you are not operated on. So, why are you worried? You will just get connected within to Naam."

So, after Somanath Baba Ji signed that declaration, the other family members also signed and he was operated on. He lived for three days after that, but he was in a very happy state because he was connected to Naam within.

So, Baba Ji signed and then He left for Bangalore. And, subsequently, he was operated on and he was there for three days. But, he did not suffer.

Baba Ji was giving Satsang in Bangalore when the news of Nagesh Bhat passing away came and they informed Him. And, in the Satsang only, He spoke and said, "Nagesh Bhat has left his body and he is gone straight to Sach Khand. He was a very pure soul."

Mrithyunjay bhav dustar taaraka,
Chitth chinmaya tattva prakashaka.

He says, "We have got this darkness within, which is there for millions of our lives and it is all dark inside. So, it is the 'sun' of the Satguru, Who comes and gets that illumination within and connects us to Naam within."

The meaning of the word 'Guru' is 'one who brings about illumination'. Who stands for darkness? And who stands for someone who dispels that darkness? So, 'Guru' — the meaning of the word — is 'one who dispels darkness and illuminates'.

So, those who do the Bhajan Simran, the Master then illuminates them within and gets them connected to Naam within.

Mrithyunjay bhav dustar taaraka,
Chitth chinmaya tattva prakashaka.

Gathi mathi ko gane sthithi na barane,
Mathi agamya anth na moola.

He says, "Of such Saints, one can never know Their speed and Their thought or Their opinion. No one can fathom that opinion or Their thought and Their speed."

Kabir Sahib has also written in His Bani, "If we make paper of all the continents and make ink of all the seas and use all the trees that are there to make a pen out of them and write at the speed of the wind, even then we will not be able to write enough of Saints."

So, Somanath Baba Ji says, therefore, , "It is not possible to understand Their speed and it is not possible to understand Their opinion or Their thought. There is no end and there is no start to that thought." So, it is limitless thought or infinite thought and opinion that the Saints have.

Gathi mathi ko gane sthithi na barane,
Mathi agamya anth na moola.
Dhyavath yogi kar sanyogi,
Jag vaasana tyaagi.

He says, "There are crores of mahatmas who are sitting in Your remembrance, in the Himalayas and in various places — in the forests and everywhere else. They are also actually engaged in Your thought only. They are doing this with You in their thoughts."

So, they are all trying to achieve the same thing. They are trying to get that power of God Almighty by doing such difficult austerities — by giving their homes, by going in the forest and the Himalayas. They are going through all of these hardships to try and get that power of God Almighty. And that power is so easily and naturally given to a satsangi on this Path.

So, He says, "There are so many mahatmas who have left their families, who are doing tapas, who are doing very difficult austerities and very difficult practices. All of these people have been doing this to manifest God Almighty." And, for a satsangi, this is very naturally done by his Master — by his Satguru — Who connects him to God Almighty.

Dhyavath yogi kar sanyogi,
Jag vaasana tyaagi,
Nigamaadik kare teri mahima,
Naaga shesh shiv hari brahma.

Maharaj says, "It is not only the rishis, munis, and yogeshwars who are doing this. But it is all the gods and goddesses. It is Naga Shesh and it is Brahma who are all spending their time to try and understand You — or try and manifest You." Brahma is sitting for so many thousands and thousands of years to try and manifest God Almighty.

So, He says, "O great Satguru, You are so great that anyone who merely sacrifices his mind and body and wealth at Your feet and surrenders to You, You easily manifest that God Almighty to him."

Nigamaadik kare teri mahima,
Naaga shesh shiv hari brahma.
Jaagrath jyothi maha tej moorthi,
Kaaran shooksham na sthoola.

He says, "You are Light. You are the manifestation of Light. And it is impossible to describe the extent of Light that is there within you."

During Naam Daan, it is explained to us how, out of each cell of Sat Purush, there are hundreds and millions and crores of suns, moons, and stars. All their light is being illuminated in each cell of Sat Purush. He is beyond the physical, astral, and causal planes and it is not possible to describe Him completely.

So, Masters write about Their Masters in the Bani and that reflects how much love They have for Their Masters.

If we read the Bani of Sant Ajaib Singh Ji also, in each Bani, we see how much love He has for His Master.

We have witnessed so many times when Somanath Baba Ji would be giving Satsangs, and there would be a reference to Sawan Singh Ji Maharaj in that Satsang, that He would never refer to Sant Sawan Singh Ji as 'Sant Sawan Singh Ji'. He would always call Him or address Him as "Bade Maharaj". And whenever He would refer to Bade Maharaj, tears would swell up in His eyes and He would become speechless. So, that was always reflected in His talk. Tears would swell up in His eyes and then He would be speechless and then He would remain quiet for some time.

So, one could see how much love He had for His Master. And then, only after some time, He would then continue that Satsang.

So, there is so much love for Their Masters.

* * *

You may have heard this story of Nizamuddin Auliya. He was a Saint and there is a railway station by His name in Delhi also. He was in Delhi and He would make do with whatever He had; and He was content with whatever He had.

He was not very rich and He had a disciple called Amir Khusrow. Amir Khusrow was amongst the ministers of the king in the Middle East.

So, there was this brahmin who wanted to get his daughter married. He did not have any land or any other means of income or wealth and someone advised him, "You go find and meet Nizamuddin Auliya and He will help you."

So, he got the address of Nizamuddin Auliya, and Nizamuddin was about twenty kilometers away from Delhi.

So, asking and searching for that address, that brahmin came and met Nizamuddin Auliya. He washed His feet and turned and bowed down and sat there.

Nizamuddin Auliya asked him as to why he had come? And that brahmin then mentioned that he was of very poor means and there was no one willing to give him any loan because he did not have any land to mortgage and he did not have any other wealth. He wanted to get his daughter married and he did not have any money.

So, someone had advised him that he should come and meet Nizamuddin Auliya and he had come to seek help.

So, Nizamuddin said, "Okay, you stay here with me for two, three days; and if someone comes and gives us something as an offering to me, you can take that with you."

So, he stayed on that advice. But for the next three days — in fact, four days — nobody came and nobody visited the ashram. So, he was very dejected.

On the fifth day, he told Nizamuddin, "Perhaps my fate is very bad. My luck is bad. Nobody has come and the date of that marriage is nearing. I have to go and make some arrangements. So, please give me permission to leave."

So, Nizamuddin felt sorry for that person, but He said, "Okay, if you have to leave, you do one thing." He had old shoes there, so he gave him one old shoe. And he said, "Okay, you sell this on the way and you can have some snacks or something, etc., and you can go."

So, that brahmin accepted that shoe and he covered it in a cloth. He took it by his side and he started walking back, feeling very dejected and disappointed. And he was saying to himself, "I have come here to get something from Nizamuddin. but it's bad luck that I have not got anything and I have only this shoe. Where am I going to sell this shoe and get tea and whatever?" So, he was really disappointed as he was walking back home.

So, while he was walking back home, in the meantime, Amir Khusrow, who was the disciple of Nizamuddin, had some misunderstanding with his employer there, the king. He gave his resignation and he was returning to India. He had laden his full wealth on seventeen camels and he was walking towards Delhi. So, while he was coming from this side, this person, this brahmin, had walked about ten kilometers coming from the opposite direction.

So, these camels were tied to each other. The tail of one camel was tied to the camel behind and, that way, all the seventeen camels in the caravan were coming. They were led by Amir Khusrow on the camel at the front — and this brahmin was coming from the opposite side.

So, as he was coming, Amir Khusrow started getting a sense of pleasure. He started getting a sense of delight, which was a smell coming as that brahmin was coming near.

So, when they passed each other, this delight — this smell that was there, which was making Khusrow very happy — as the brahmin passed him and crossed him, that smell started coming from behind. And that delight started coming from behind. So, Amir Khusrow felt, "This brahmin is carrying something." And he got off from his camel and ran back to that brahmin and he asked him as to where he was coming from?

So, he asked him as to where he was coming from and then that brahmin pulled out his full sad story — that he had gone to Nizamuddin and he had waited there and he didn't get anything. And, at the end of that breadth of four days, he just got a shoe. So, he was carrying the shoe, but who would be buying the shoe? So, he cried out his full story to Amir Khusrow.

So, Amir Khusrow felt, "Yes, that smell was coming from this shoe, which is of from my Master." And he wanted to offer to purchase that shoe from the brahmin. So, he asked that brahmin if he was willing to sell the shoe?

That brahmin readily agreed and he said, "It's a shoe. So, whatever — you can buy it if you want."

Amir Khusrow asked him, "What price would you want for selling this shoe?"

The brahmin said, "It's an old shoe. So, you decide whatever is fit and you can give me."

So, Amir Khusrow told the brahmin, "I do not have enough wealth to pay you for this shoe. But, I have seventeen camels on which I am carrying wealth. Out of that, one camel load of wealth is enough for the rest of my life. So, I am willing to give you the rest of the sixteen camels in exchange for this shoe."

And, accordingly then, he untied that first camel and he handed over the rest of the sixteen camels full of wealth to the brahmin. And he said, "Now, you can go ahead and do the marriage of your daughter."

So, Amir Khusrow happily took that shoe and gave those sixteen camels to that brahmin and he wrapped it in a silk cloth and he went to visit his Master, Nizamuddin.

When he came to Nizamuddin, he unwrapped that silk cloth and offered that shoe to Nizamuddin.

Nizamuddin remembered that He had given this shoe to that brahmin. So, He asked Amir Khusrow, "Where did you get this shoe from?"

He said, "I met that brahmin and I purchased the shoe from him."

So, Nizamuddin asked him, "Okay. What did you pay him for this shoe?"

He told him, "I gave him sixteen camels full of wealth for this shoe."

NIzamuddin looked at him and said, "Okay, you got it very cheap!"

So, when Nizamuddin left His body, He said to Amir Khursrow, "You make my tomb away from Amir Khusrow's tomb. Because, if you keep it close by, my tomb will break because I will go to meet Amir Khusrow."

* * *

So, Gurumukhs have so much love and affection for Their Master. For Them, all this other materiality and everything else in this world doesn't matter. They have a limitless love for Their Masters.

Jaagrath jyothi maha tej moorthi,
Kaaran shooksham na sthoola.
Ved atheeth bodh moorthi,
Saadhu jan hriday vaasi.

So, Somanath Baba Ji says, "O Satguru, You are above the Vedas. The Vedas only talk about Brahma and they don't believe there is anything beyond that. But, the Satguru talks about Anaami. And He explains everything that is also beyond the Vedas."

So, He says, "You are above the Vedas and you are so great and you are so kind that you are dwelling in the hearts of Sadhus."

Ved atheeth bodh moorthi,
Saadhu jan hriday vaasi.
Naad naayak bhed anantha,
Baadh jeevan bhav harantha.

He says, "O Satguru, You are the 'King of all Shabds'. You are the 'King of all Sounds'. You relieve the pain of all those people who come and surrender to You."

Naad naayak bhed anantha,
Baadh jeevan bhav harantha.
Che disi maaya kar nirmohaa,

Aloukika amolaa.

Maharaj Ji says, "O Satguru, please dispel Maya — dispel the influence of Maya — which has been on me for a limitless number of years and for a very long period. You are indescribable beyond this creation.

Param jyothi param prakasha,
Karathalaamruth daayaka.

He says, "O Satguru, You are the source of Light and you have 'Nectar'. And you give 'Nectar' into the hands of people who come and surrender to You so that they get their salvation."

Guru Nanak Sahib has described 'Nectar' as the Sound Current — or the Sound Current as 'Nectar'. So, when we go within and we manifest the Sound Current, it is the 'Rain of Nectar'.

Param jyothi param prakasha,
Karathalaamruth daayaka.
Nirankar nirgunaatheetha,
Nirbhay dev bhav rahitha.

He says, "O Satguru, You are beyond the three gunas and You are formless. When I am coming and surrendering to You, please make me fearless."

Nirankar nirgunaatheetha,
Nirbhay dev bhav rahitha,
Varnath shashtra puraan athoola.

He says, "Not only me, it is the Vedas, Puranas, and all the holy scriptures who describe You — but your greatness is far beyond the description of all of these holy scriptures."

Deen nath dayaal swami,
Swa anubhav prakashaka.
Somanath thava charan dhyave,
Nem nithya niranthar gaave,
Kaamadika bhav har jeev soola.

He says, "O Satguru, all the humble souls who come to You — and the smallest of small of them — You enlighten them by Your Light of Illumination and You give them salvation."

And He says, "O Satguru, I, Somanath, pray at Your feet, day and night. I sing Your greatness, day and night. Your greatness is beyond description."

He says, “O Satguru, all the poor souls who come to You, who have the influence of greed, attachment, ego, and lust, this is the biggest ailment of theirs. This is the biggest pain of theirs. So, You help them get rid of this pain.”

So, this Bani is full of the love for the Satguru. And Sawan Singh Ji Maharaj, therefore, asked Somanath Baba Ji that he should take this up as a prayer before the Satsang.

Santa satguru satya swaroopa,
Nitya niraamaya nirmala.

Radhaswami.

22

Meditation Talk
08 Jan 2019 – Morning

In Sant Mat, The First Thing Is Gurubhakti

IN SANT MAT, THE FIRST THING IS GURUBHAKTI — or the devotion of the Master. Devotion of the Master means doing your Simran, doing your Dhyan, and doing your seva — and getting the pleasure of the Master from that.

Getting the pleasure of the Master is when all our love and affection, which is there in the outward world, is focused at the feet of the Master. When that happens — when He sees that you are loving Him without any mix-up of love, which is outside in the world — then, you get the pleasure of the Master.

So, with that love, when we sit for our Bhajan Simran, then we progress in that Bhajan Simran.

Likewise, when we do seva of the Master with humility and love and affection, then we get benefited from that seva also.

When we have that love and affection for the Master, when we sit for Satsang also, we enjoy the Satsang more. And when we sit for our Bhajan Simran, we also enjoy our Bhajan Simran more.

But, if we do not have that love and affection for the Master and we are thinking about the outside world then, when we are sitting for Satsang, the mind is roaming elsewhere and we are not able to enjoy that Satsang.

And, likewise, in the Bhajan Simran also, the mind is going outward and we are not able to enjoy the Bhajan Simran.

And, even in seva, the mind is running here and there and we are not able to do our seva with a love and humility.

So, in Satsang, when the mind is running here and there, or even in Simran and meditation, when the mind is not focusing, this is because our love and affection is in the outside world and it is not at the feet of the Master.

Therefore, to perfect our meditation and get the pleasure of our Master and get the Grace of our Master, it is important that we focus our love at the feet of the Master and take it within from the world outside.

Today, we do not have that ability. And that is why the Masters tell us to do our Simran and Bhajan. By doing so, we are making our mind purer. And, as the mind becomes purer, the Simran and the meditation automatically work towards directing the love and affection towards our Master.

Therefore, we need love and affection in Sant Mat. And, for our meditation also, if we do not have love and affection for the Master, then it is a very dry meditation and we are not able to focus well.

So, when we are not able to do so — we are not able to get that love and affection while we sit for meditation — we should sing the bhajans of the Masters.

Sant Ji has written so many bhajans and they are full of love for His Master. And when we sing those bhajans, we are also able to bring about that love and affection within us.

When we sit for our Bhajan Simran, we should not look at it as a burden. We should do it lovingly. And we should also take out time for our Bhajan Simran every day. Just like we have our routine made out for all our other activities, we should make sure that we schedule time for our Bhajan Simran on a daily basis.

When you do your Bhajan Simran every day, the attention of your Master is also focused on you and He also helps you in your daily activity.

So, we should do our Simran and Dhyan lovingly and we should keep that as a first priority in our schedule of daily activities.

* * *

The time is good and we should make the most of it. So, let us close our eyes and get connected to Bhajan Simran.

23

Meditation Talk
08 Jan 2019 – Afternoon

There was no mediation talk given at this time

24

SATSANG
08 Jan 2019 – Afternoon

When The Disciple Surrenders To The Master, Day And Night, He Is In The Love And Remembrance Of The Master

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The paathi sings the Bani of Swami Ji Maharaj from the book: Santo Ki Bani...

Bhakti mahatam sun meri bhai,
Sab santan ne kiyaa bakhaan.
Bhakti mahatam sun meri bhai,
Sab santan ne kiyaa bakhaan.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj has talked about the greatness of devotion.

This Sant Mat is the path of devotion. And this devotion does not require any rituals and it does not require wearing saffron attire or any such clothing. It is a very simple, straightforward path of devotion. But, though it sounds simple and straightforward, it is not so easy.

Kabir Sahib says, "There is a lot of difference between devotion and outward attire and showing off outward rituals because, when we are doing devotion of our Satguru, then our mind is surrendered at the feet of the Master. Whereas, the outward devotion is by wearing different saffron attire and different clothes and doing all kinds of rituals.

So, the difference is here the surrender to the Master is happening; and there, in the mind, the wishes and desires for all worldly things are there — and they continue to be there.

By staying in our households and taking care of our families and, in the heart, staying surrendered at the feet the Master and in His love and affection, that is true devotion.

An outward show devotion is where people wear saffron attire or they change their clothing. They leave their homes and families and they go and stay in jungles. They go from place to place asking for alms. So, though, outwardly they are doing all this in the mind, they are very much being driven by their desires and their worldly wants.

When they leave their family and go outside, where it was one wife who was cooking their food — or one lady who was cooking their food for them at home — now they have to go from home to home and they have to seek that food being cooked by different ladies.

When people give their donations or they give their alms like food to donate to such people, they do not give it with a clean heart and without any desire. Those people who give donations, they also want their difficulties to be gotten rid of.

Sometimes their children are sick, so they will take that roti and they will hope that sickness will go with this person eating that roti.

So, all those kinds of things have to be assumed when you're taking food from different places.

Masters say, "There is no need to do all this. Instead, stay in your very home and with your families. Have an honest livelihood. And, with that, if you remain in the happiness of your home and if you have visitors, you can feed those visitors also with satisfaction and stay engrossed in the love of your Master.

Bhakti mahatam sun meri bhai,
Sab santan ne kiyaa bakhaan.
Yehi matha guru mat pahichaano,
Aur mathe sab jhoot bhulaan.

He says, "All the Masters have talked about the greatness of devotion. It is this path of devotion on which all the Masters have gone and met God Almighty. And all the Masters sing the greatness of devotion in Their Banis."

Even Masters have been staying in households. And though They outwardly They appear to be doing all the chores of Their homes, They are deeply interconnected with God Almighty. And all this They are doing merely as their duty.

Yehi matha guru mat pahichaano,
Aur mathe sab jhoot bhulaan.
Bina bhakti tote sab maano,
Chilakaa hai meengi ki haani.

He says, "The path of devotion, as described by Sant Mat, is the True Path of devotion. And all of this outward show of devotion by wearing attire and doing rituals and doing other such things is not the True Path. It is like the skin of grain, which is taken out. There is no value for that."

* * *

Valmiki had written the Ramayana, the epic, ten thousand years before the actual avatar of Rama took place. And, based on his writings, the rishis went and established themselves in this Pampapati Samovar — or, this lake — where he was to come during his lifetime. So, in anticipation, they all had established their ashrams at that place.

All of them, in anticipation, had set their ashrams there near that Pampapati Samovar. And, amongst them there was also a low caste lady — she was a tribal lady. And she was an old lady of around sixty-five years, and she felt that perhaps she would also get the glimpse of Rama when he would come there.

So, this tribal lady, Shabri, was staying in a small hut at a little distance from these ashrams. And she was greatly devoted. So, she was full of devotion towards Lord Rama.

Because she had that devotion at heart, she felt, "There is no point just waiting like this and sitting. Instead, these big rishis are there and their ashrams are there, so let me do some seva of these people."

So, she decided to do that seva of these people but, because she was of a low caste, she was worried that, during the daytime, if she would come across the path of any of these rishis, that they may curse her.

At nighttime, what she would do was come and clean the compounds of these ashrams and she would clear the path of these rishis who would walk from their ashrams to the pond to take their bath. So, she would keep all of that area clean.

She would clean all this at nighttime and, in the early morning hours, she would finish all that work and go back to her hut and go to sleep.

Amongst those rishis there was one Matang Rishi and he was a very old and revered rishi who was beyond a hundred years in age. And he noticed that, every day, this compound and the path was all cleaned up. He was wondering as to who was doing this cleaning every day?

So, he instructed two of his disciples to stay awake at night and look out for this person who was cleaning the area. He said, "Find that person and then bring him to me." So, two of his disciples hid behind trees and they waited to see this. And when Shabri came to clean that path, they came out from behind and they met her.

As soon as they came in front of her, Shabri got very scared because they were of a higher caste and, since she was of a lower caste and she had crossed their path, they would curse her.

But both of them folded their hands and they addressed her as 'Mother'. They told her that their master has asked them to bring her in front of him.

But, Shabri was still very scared and she accompanied them and they took her to the ashram to Matang Rishi. And then she folded her hands and bowed to Matang Rishi.

So, Matang Rishi saw that she was scared and he told her, "I have not called you to punish you or anything. I am very happy with what you are doing and I would like to give you a boon."

So, he asked her if she had any master and she said, "No." She did not have any master. So, he said, "Without a master, you will not get salvation." So, he first initiated her. And, after that, he gave her a blessing, "When Lord Rama comes to this place, he will first come to your hut."

When he gave her this blessing, after that, she got worried, "Now, Rama will be coming to my hut. What offering should I give him?"

So, she decided to collect berries, but she would not climb those trees. She collected all the berries that had fallen to the ground. And then she was worried that, if she offered them, some of these berries may have worms in them or some may be sour. She decided to taste all those berries.

So, she would taste each and every berry and, if there was an insect in it or if it was sour, she would take it out and only keep the sweet ones, which were ripe, aside.

It did not occur to her that, by tasting each of those berries and offering them would be considered disrespectful. Instead, her thought was how to not give him something which had an insect or something that was sour. So, she was more worried about that.

So, when Lord Rama and Lakshman, in search of Sita, came to Pampapati Samovar, all the rishis, munis, who were there in different ashrams were all in the intoxication of their egos. They felt that they had been there for a long time, or they were more attained souls, so it was Lord Rama who should come to their ashram first. So, they were all lost in their own egos.

And, unlike them, Shabri was very humbly waiting there in her hut with full humility.

So, when Lord Rama came, he straightaway went into the hut of Shabri.

Now, when he went into the hut of Shabri, all the rishis panicked and they felt, "This cannot be an avatar of Lord Vishnu because, instead of coming to search for learned people such as us, he has chosen to go to a very low caste tribal woman. And he has gone into her hut. So, he may not really be an avatar in that sense."

But then, they thought that if he is actually an avatar and they just, in their ignorance, allowed him to go, it wouldn't be right. So, they decided to test him.

They felt, "We will wash his feet, and if he is an avatar of Par Brahm, then we will be able to use that water from washing his feet. And then we will take that water and put it in the Pampapati

Samovar — in the pond — because there are lots of insects and it is an infested pond. And with the purity of his water, the pond will get cleaned." (Because, they were not able to drink the water of that pond. It used to be only used for washing clothes and having a bath.)

So, after they consulted each other and decided like this, they all went towards the hut of Shabri. When they peeked inside the window to see what was happening inside, they saw that Shabri was giving her half-eaten and tasted berries to Rama, and Rama was eating them with a lot of love and affection.

When they saw this, again they were even more shocked because they felt, "He cannot be an avatar because he is eating the tasted berries of another person. So, he doesn't look like an avatar."

They said, "Nevertheless, let us do that. Let us meet him and try it out and test it." So, with folded hands, they went in and requested what they had planned — that they'd wash his feet.

So, they requested him, "This Pampapati Samovar water is infested and we are not able to use that for drinking. So, if you could, with your grace, enable that?"

Rama knew their mind and, knowing that, he had come to the hut of Shabri. So, when they said this, he in turn said, "You are such enlightened souls and some of you have been here for ten thousand years doing your meditations — some for eight thousand years. So, you have so many good deeds with you. Why don't you wash your own feet and put that water in the Samovar? It should, automatically, get cleared."

So, they thought to themselves, "Maybe he is right." And then they all started washing their feet and putting that water in the pond. But, by doing so, the pond water got worse and the insects there increased.

So, they saw that, came running back to Lord Rama and said, "No, it's not happened like that and the insects have increased."

Lord Rama told them, "Okay then, let's try the water of this lady." And he told him, "Wash the feet of Shabri and take that water and put it in the pond."

Shabri started trembling. She said, "Even if I touch that water, it is of no use to them because I'm of a low caste. So, you're asking me now to wash my feet and put it in the pond in which they have a bath?"

But, because Rama had told her, she had to obey. And, with great fear, she went there and she quickly washed her feet and whatever little water she used, that went into the pond. And that full pond became crystal clear because of that.

So, it was because of her devotion that Lord Rama came to her hut. He stayed there for three days. And, after that, with folded hands, he told her that she should give him permission to leave because his work would remain unfinished if he continued to stay there.

But, she was so devoted to him that she had to give him permission to leave. But the moment he set his foot outside the hut, she left her body. She died in the pangs of separation because he left.

* * *

So, that is the love one should have — and that is the devotion one should have. With devotion, there has to be the love for the Master. And anything without that love and affection is like the skin of grain, which has no value.

Bina bhakti tote sab maano,
Chilakaa hai meengi ki haani.
Taate bhakti drud kar pakado,
Aur sayaanap tajo nidaan.

So, Swami Ji Maharaj says, "Make a resolve in your devotion — do it with a resolve. And keep aside all your intelligence, intellect, and all your smartness. Keep all of that aside and follow the instructions of your Master. Do that devotion with love."

That devotion should have that surrender to the Master. There should be that love and the willingness to surrender everything to the Master.

When the disciple surrenders to the Master, he surrenders and, day and night, he is in the love and remembrance of the Master — surrendering to the Will of the Master. Then the gracious hand of the Master is also on the head of that disciple. And, at all times, the Master is helping that disciple in everything.

Taate bhakti drud kar pakado,
Aur sayaanap tajo nidaan.
Bhakti isq prem yeh teeno,
Naam bhed hai roop samaan.

Swami Ji Maharaj says, "You may call this devotion. You may call it love or affection. So, all of this is the same thing."

As long as that love does not emanate within the disciple to surrender to and love the Master, then devotion does not become successful.

So, as a disciple, you should have true love and affection for the Master. And that is how the devotion is successful.

Now, that love is gradually built up. So, as we build up that love for the Master, that love changes into the pangs of separation from the Master — the need for being with the Master. And those pangs of separation move the disciple at a very high velocity in terms of getting purity of the mind so that all the deeds are cut off and the mind becomes crystal clear, like a mirror. So, that is driven at a high speed by the pangs of separation, which we feel when we have developed strong love for and bondage to the Master.

If you see the Masters and how They have Their love for Their Masters, you would see that, day and night, They have done Their meditation and They have spent those nights in the love of Their Master. And They have had very strong pangs of separation from the Master. So, They have cried out for Their Master and that is how They have developed that very strong love and affection for Their Master.

So, when that love manifests in the pangs of separation from the Master — when you feel such strong need to meet, or such strong desire to have the Master in front of you — in that state of love for your Master, you forget food. You forget sleep. And anything outwardly is completely forgotten and you are completely lost in the love of your Master.

Bhakti isq prem yeh teeno,
Naam bhed hai roop samaan.
Bhakti bhaav yeh gurumat jaano,
Aur mate sab man math taan.

Swami Ji Maharaj says, "This love, this devotion, which is endured with love — which is covered with love — is Sant Mat. That is the Path on which we develop our love and affection for our Satguru. Any other devotion is Man Mat, where we are out in the creation or the imagination of the mind and we are doing our devotion."

Like when we have deity worship or we imagine those deities, we are doing all rituals for those deities. All this is a creation of your mind.

Now, the difference is that, when you are doing this by your mind, you will not be able to manifest that God Almighty or the Master within. It is that love and that devotion, endowed with that love, which will manifest your Master, which will manifest God Almighty.

Bhakti bhaav yeh gurumat jaano,
Aur mate sab man math taan.
Prem roop aatham paramaatham,

Bhakti roop satnaam bakhaan.

Swami Ji Maharaj says, "The soul is a manifestation of love. And the Satguru and God Almighty are also manifestations of love. And the Path that takes you back to God Almighty is also a manifestation of love."

Swami Ji Maharaj says, "That devotion — or, you may call it a devotion; you may call it love; you may call it affection; or, you may call it a desperation to meet your Satguru, or God Almighty." All this is the same. All of these are different facets of the same love and devotion towards your Satguru. It is so intoxicating and it so fulfilling that we completely forget our food; we completely forget to sleep; and everything else becomes so meaningless. We are so restless to meet our God Almighty or our Satguru within. And that is what gives us a lot of fulfillment and pleasure. That is what He's saying is devotion and that is what is love; that is what is the pang of separation from your Master.

Prem roop aatham paramaatham,
Bhakti roop satnaam bakhaan.
Bhakt aur bhagwanth ek hai,
Prem roop tu satguru jaan.

He says, "That is how with such devotion, love, and such pangs of separation, the devotee and the Satguru become one. The God Almighty and the soul become one."

So, just as the devotee is in love with the Master and with God Almighty, so is God Almighty and the Satguru in love with that devotee. So then, They become one.

* * *

There was a devotee of God — he was a king, Ambarisha. And he decided that he should spend one year abstaining from food and staying devoted to God. He would only eat meals of fruits.

So, this practice is where, for one year, the person abstains from all food and only eats fruit. And at the end of that one year he has to give an offering of meals to others — to all outsiders. And he should also, himself, only eat before sunset.

Then again, for another year, he has to continue in the same manner.

This was the practice — that, out of hospitality, he has to feed all the others first. And then, he should eat before sunset himself.

So, he was doing this practice and it was the last day of his fast and he had called everyone. And it was about 5:30 by the time everyone had eaten.

And, at that time, Durvaasa Muni came — Durvaasa Rishi. And he brought along with him about one thousand other devotees.

So, when he came at 5:30, King Ambarisha bowed down to him and he said, "Please come. You are welcome. Please sit for your meals."

Darvaasa said, "No, no. We do not take meals like this. We will first go and have a bath. All of us will have a bath — go to the river and have a bath — and only then, we will eat."

Darvaasa had come with an intention to break this fast of King Ambarisha. And they chose to go far away to the river and have a bath and then come back. And, while they were bathing, the sun was about to set.

So, the other brahmins told the king, "It's almost the time of sunset. So, in order to complete your fast, you should eat your food."

So, accordingly then, listening to them, King Ambarisha decided to eat food. So, listening to the brahmins, the King Ambarisha consumed his food.

Meanwhile, Durvaasa, after his bath with all his devotees, was coming back. And, on the way, someone told them, "The king has already eaten his food."

This upset Durvaasa and he came to the king and he said, "You have not fulfilled your hospitality because you have to give all of your visitors food first."

So, he was very upset and he pulled out one hair of his and he banged it on the floor. From there, there was a demon that came from that hair. And he ordered that demon that he should go and eat King Ambarisha.

So, when that demon went to eat King Ambarisha, immediately the Sudarshan Chakra of Lord Krishna appeared and it beheaded that demon and then it went after Durvaasa. And now, Durvaasa was running with that behind him.

That Sudarshan Chakra was chasing Durvaasa to behead him.

Now the scared Durvaasa was running, pillar to post, and he went to the heaven. He went to Brahma and he asked for being saved by Brahma.

But then, Brahma said, "I have not sent this. So, you have to go to the person who has sent this after you."

So, he went to Shiva. And even Lord Shiva said, "This has not been sent by me. You go to from where it has been sent after you."

So, he eventually went to Vishnu, whose Sudarshan Chakra it was. And he bowed down to Vishnu and told him to stop that Sudarshan Chakra, which was chasing him.

Now, Lord Vishnu told him, "See, I have not sent this from my side. This has been pulled by the devotion of my devotee. It is the devotion that has pulled this Sudarshan Chakra. So, you go to the person — to that devotee — who has pulled it."

So, again, from heaven, Durvaasa came back to this earth and was running to King Ambarisha. And, by then, Ambarisha had felt very sorry that, basically, he had not given food to the brahmins and to the rishis who had come to him. So, he was feeling very sorry about it.

So, King Ambarisha then decided that he would also fast till he had fed Durvaasa.

By then, around six months had passed and Durvaasa had come back to him. He came and pleaded — he fell at his feet, as he had been asked by Lord Vishnu to do so. So, he fell at his feet and asked for forgiveness and asked him to save him from that Sudarshan Chakra.

So, King Ambarisha, with folded hands, told the Sudarshan Chakra, "Please give him his life back. Please don't take that."

And then only, the Sudarshan Chakra went back.

So, if we see this story, we see the distinction between the two devotions.

On the one side, you have the devotion of King Ambarisha, who was doing his devotion with full humility and wanting to fulfill everything that was expected of him very humbly.

And, on the other side, there was Durvaasa, who was a rishi, but he was in the realm of mind doing his devotion and his rituals. There is so much difference between how one would do it under the influence of the mind to do those rituals, and how a true devotee was doing this.

So, out of humility, he chose to fast another six months till he actually fed Durvaasa. And Durvaasa had done this whole thing out of the influence of his mind.

Prem roop tera bhi bhai,
Sab jeevan ko yohi maan.
Ek bhed yaame pahichaano,
Kahi bund kahi lahar samaan.
Kahi sindh sam kare prakaashaa,
Kahi soth aur poth kahaan.

Swami Ji Maharaj says, "The soul and God Almighty are both manifestations of love. And the distinction — if one would exist between them — is the distinction of God Almighty being like

an ocean and the soul being like a drop of that ocean." So, it is only that difference between that drop and the ocean.

Now, as the soul does that devotion and goes up, it goes to Brahm. It becomes like a pond. And, from the Brahm, it goes to the Par Brahm. It becomes the form of a river. And then, when it goes and meets the God Almighty in Sach Khand, it takes the form of the ocean itself.

So, both are the same. Both are manifestations of love.

So, the distinction of this soul — this jiva, when it is encased in this body — is like that drop of the ocean. And, as it goes within, it starts transforming at Par Brahm and takes the form of a river, which then goes back and meets the ocean.

And the Satguru is like the river or like the wave, which connects the soul — or that drop of the ocean — and takes it back into the ocean.

So, all of Them are the same water. They have all the same element. But it is only Their form which distinguishes Them and, eventually, all of Them will go back in that same ocean.

Kahi ichchaa parbal hoy baiti,
Kahi hui maaya balwaan.
Ek tikaane maaya thodi,
Sindh prataap suddh hui aan.
Soth poth mein maaya naahi,
Waha prem hi prem rahaan.
Wah bhandaar prem ka bhaari,
Jaa ka aadhi na anth dikhaan.

So long as the soul is encased in this body — in this Pind — it is under the influence of Maya. So, it is under the influence of desires and Maya. And, with the Grace of the Satguru, when the soul goes within and it goes to the higher planes, from a drop of that ocean it becomes the form of a river as it goes up.

As it transforms within and goes to the higher planes, the influence of the desires and Maya becomes less and its higher consciousness becomes more dominating. As it goes up, then there is pure consciousness and no desire and no Maya after Par Brahm.

Bina sant pahunche nahi koyi,
Satguru sant kiyaa asthaan.
Prem bhakti ki aisi mahima,
Grahan karo yeh amruth khaan.

Swami Ji Maharaj says, "It is not possible to go to those higher planes without the Grace of the Satguru. And, in fact, you cannot go up into the Par Brahm without the Satguru. And going beyond that is out of the question altogether."

So, it is only with the Grace of the Satguru that the soul is able to go to these higher planes.

By outside reading of all books and scriptures, we will never be able to understand the reality. Reality can only be understood when you do your practice and you go within; and then, you reach Par Brahm. That is where you will really see — you will understand — the true reality. Because being under the influence of this creation, we are within the creation of Kal. And, in this creation, Kal is God Almighty. So, everything is different here. But, when you rise above this world — above this creation of Kal and you come out of the realm of Kal — you will come to know that Kal is only the ruler of one creation. But, the ruler of everyone is God Almighty, to whom the Satguru goes.

Thaanthe pahile karo bhakti guru,
Peeche paavo naam nishaan.
Aarath kar kar guru rijhaavo,
Paavo un se prem nidhaan.
Radhaswami kahath sunaayi,
Milaa tujhe abh bhakti daan.

So, Swami Ji Maharaj, at the end of this Bani, says, "Therefore, you should go and surrender to your Master and your Master will give you initiation. And, when He gives you initiation, He will get you connected to the Sound Current within — to the Naam within.

And then, when you do the practice and follow His Teachings — and only with His Grace — you will be able to go within. And, with His Grace, He will have you manifest the Naam within — have you manifest the Jyoti within. And there, you will see the Radiant Form of the Master. And, when you see the Radiant Form of the Master, you will see the hundreds and thousands of bells that are ringing there and hundreds and thousands of lamps that are lit there. And that is the true aarti. Or that is the true aarti of the Satguru, which a gurumukh enjoys there.

Therefore, you should love your Master and do the devotion of the Master. And, with His Grace, you will be able to go within and manifest His Radiant Form.

Swami Ji Maharaj says, "Your Master has gifted you the devotion — the path of devotion — and now, you should take path of devotion and follow His instructions."

So, what is that path of devotion and what are those instructions? It is that you should sit for two and a half hours and do your meditation — do your Simran and Dhyan. And, by doing so, you

will be able to go within. And, from the nine doors, you will go to the Tenth Door and manifest the Radiant Form of the Master within.

So, that is what Swami Ji Maharaj is asking us to do.

Aarath kar kar guru rijhaavo,
Paavo un se prem nidhaan.
Radhaswami kahath sunaayi,
Milaa tujhe abh bhakti daan.

Radhaswami.

25

Meditation Talk
09 Jan 2019 – Morning

The Two Gods — The 'God' Of This Creation And The God Of The Saints

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ONCE, SAWAN SINGH JI MAHARAJ HAD A HOLIDAY for two days and He came to the Beas station where he met an old friend of His who was a Father — who was a priest. The Father asked him as to where he was headed and Sawan Singh Ji Maharaj told him that he was going to the Dera.

That Father asked Him, "I have a doubt. I want to know Who is bigger amongst Jesus Christ, Guru Nanak, and Jaimal Singh Ji Maharaj?"

So, Sawan Singh Ji Maharaj said, "Okay, you get all the three in front of me and I will tell you Who is the greatest."

When the Father asked him, "How can I bring Jesus Christ? He has been gone for a long time. And, likewise, Guru Nanak has also been gone for a long time. So, both of them, I can't get. Only Jaimal Singh Ji Maharaj is there now...."

Sawan Singh Ji Maharaj said, "Exactly. I have not known Jesus Christ and I have not met Guru Nanak Sahib. So, I have a living Master in Jaimal Singh Ji Maharaj and I know that He is a True Master. So, for me, He is the biggest of all."

* * *

In His office, Sawan Singh Ji Maharaj had a colleague called Kehar Singh. And He and Kehar Singh both were initiates of Jaimal Singh Ji Maharaj. And they used to keep going quite often to Jaimal Singh Ji Maharaj.

So, once, while they were working in the evening — it was past office hours — and Kehar Singh came over to Sawan Singh Ji Maharaj and told Him, "The office is closed. Let us leave now."

Sawan Singh Ji Maharaj told him, "Just wait for fifteen, twenty minutes. I will finish my work and then we can leave."

So, Kehar Singh told him, “Leave it now. God Himself will do it.”

Sawan Singh Ji asked him, “Which God are you talking about?”

Kehar Singh got confused with that answer and he asked Him, “Do you mean there's more than one God? There are two Gods?”

And, Sawan Singh Ji Maharaj said, “Yes.”

Now, Kehar Singh didn't ask further, but he got confused and he carried that thought with him back home. He was thinking and pondering on what Sawan Singh Ji Maharaj had said.

So, he thought, “All along, I have known there is only one God — but Sawan Singh Ji is saying that there are two Gods? So, who is this other God?”

And with that thought and doubt, he went to sleep. And later, Jaimal Singh Ji Maharaj, in the night, gave him Darshan and He explained to Kehar Singh, “There are, indeed, two Gods. One ‘God’ is the god of this creation — that is Kal, under whose realm all this creation is working. And the other is Dayal, Who is the God of the Saints. So, there are two ‘Gods’.”

Then, with that, his doubt was cleared. And, when they met again in the morning, Sawan Singh Ji Maharaj asked him, “Is your doubt cleared now?”

So, Kehar Singh said, “Yes, I have understood now. I had that confusion at night but Jaimal Singh Ji Maharaj came in my dreams and He explained to me that there are the two ‘Gods’ — Kal and Dayal. So, I have understood it now.”

* * *

When we have our love for the Master and we are in His remembrance, then the Master also comes and whatever doubts we have or help that is required, He offers that.

So, we should listen to the Teachings of the Masters. And we should do the meditation, **Simran** and meditation, of two and half hours every day — like our masters have told us — and make the most of this precious opportunity that has been given to us.

* * *

So, the time is good and the atmosphere is quiet and we should make the most of it. So, let us close our eyes and sit for meditation.

26

Meditation Talk
09 Jan 2019 – Afternoon

Guru Nanak Sahib And The Naming Of Bhai Lehna As His Successor

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ABOUT GURU NANAK SAHIB, a few things come up. He was quite old at that time and his wife would often call and say that their children had grown up and he should give His place to one of the children.

Guru Nanak would only say, "Whoever would be my child, my son, I would give it to him."

So, once, when such a thing happened and his wife was quarreling, he decided, "Okay, let me take a test of all the children."

It was nighttime and those were days of winter. It is very cold in the north. Today, also, it's snowing in the north in India. So, it was very cold.

He had two sons — Lakshmi Chand and Sri Chand.

So, He called out to Lakshmi Chand and both of them had taken their blankets and they were tucked in when He called them. He told Lakshmi Chand, "See, it is daytime and it's afternoon and it's become very hot. Why don't you switch on the fan?" So, He had called Lakshmi Chand and asked him to blow the fan.

In those days, there was no electricity, so one had to manually do that. And when He asked Lakshmi Chand to do this, Lakshmi Chand felt, "My father has become senile now because it is so cold that one can barely look outside of the blanket. And He is saying that it is warm and hot and I should blow the fan?"

So, Lakshmi Chand decided that he wouldn't do such a thing. He wouldn't do this. So, he didn't move out of his blanket.

Then, Guru Nanak Sahib called Sri Chand. And again, to Sri Chand also, He said the same thing, "It's warm outside and it's bright and sunny and I'm feeling very warm. So, please blow the fan."

He also said the same thing, “It's nighttime and it's very cold. So, you're now saying that it is warm, but it is not so.” So, he also did not come to blow the fan.

His wife was also listening and then, he called out to Bhai Lehna — Angad Dev — who was also sleeping there nearby. He called out to Angad Dev and He told him, “Bhai Lehna, it is very warm, the sun is up, and it is noon and I'm perspiring all over. So, please blow the fan.”

So, Bhai Lehna did not see or put any logic in it, he just came. He took the fan and he started blowing the fan and making his Master comfortable.

His wife was listening to all of this and seeing all of this. So, Guru Nanak Sahib told her, “See, I told you. Whoever is my child, who is going to listen to me and do as I ask, I will make him the successor.”

He also wanted to test again. There were ten chief disciples of His and, amongst them, Bhai Lehna was one of them and his two sons were also there. So, he took all of them outside.

When he went at a distance, there was a babul tree. A babul tree has a lot of thorns and it has got very small yellow flowers. So, when He came by that babul tree, He stopped there and He looked up. He said, “See, this is such a beautiful mango tree with full bloom. And I see all mangoes on this tree. So, someone please climb up and, if you shake the tree, all these ripe mangoes will fall down.”

So, when He said, these disciples thought, “I think He has now crossed a hundred and He is no longer sane. He has become senile. He is looking up and seeing this babul tree and calling it a mango tree. And one can barely climb it. So, He's asking us to go and shake the tree.”

None of them ventured to follow His instructions.

Now, Bhai Lehna was standing at a distance, so He called out to Bhai Lehna also. And He told Bhai Lehna the same thing, “There are mangoes up there. Will you go up and shake the tree?”

So, Bhai Lehna said, “Yes, I am just waiting for your instruction.”

So, He said, “Okay, go.”

And Bhai Lehna somehow managed to climb that babul tree with all the thorns and he shook the tree. And ripe mangoes started falling down. So, when ripe mangoes fell from that tree, everyone jumped on those mangoes and started eating those mangoes.

So, they moved further from there. And after traveling a little distance, they came by a site where a small boy had died and the villagers had buried that boy. And, in the night, the animals had dug out his body.

His body was open and they could see that where they had buried him. So, that body was now exposed and it was a few days since that boy had died. So, there was a very foul stench there and one could barely stand there. The animals had just pulled out the body and left it there.

So, when Guru Nanak Sahib reached there with His disciples, He asked everyone to stand around. They could barely stand around that body. And He said, "Okay, whoever eats this body, I will make him my successor."

So, all of those people could barely stand there and they could not stand that stench. They said, "We don't want to be Your successor and we don't want to eat this rotten body." And all of them left and they ran away from there.

Only Bhai Lehna was standing, quietly. And Guru Nanak Sahib asked him, "Bhai Lehna, would you like to eat this body?"

So, he said, "I am waiting for your instructions."

He said, "Okay, go ahead, eat the body."

So, he said, "From where should I eat? Should I start from the legs or should I start from the head?"

So, he started from the head and, as he started to eat, that became Parshad — it became a sheet of Parshad from the ashram. The smell automatically changed to that of a Parshad and he started eating that Parshad.

So, everyone watched from that distance. They were watching Bhai Lehna eating this and, when they came back to see, they saw that it was all Parshad that was being eaten and they all started eating that Parshad.

And then, Guru Nanak Sahib made Bhai Lehna His successor.

That way, a Gurumukh always follows the instructions of his Master. He always has love for his Master. And wherever he is, even if he is a householder, he has focused love and affection for his Master. For him, Master is first — and then the rest of the world.

* * *

So, the time is good and the atmosphere is quiet. So, let's make the most of it. Let's close our eyes and get connected to Simran and Bhajan.

27

SATSANG
09 Jan 2019 – Afternoon

The Main Purpose Of Us Going To Our Master Is To Lose Our Ego

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The paathi sings the Bani of Sant Kabir Sahib from the book: Kabir Sakhi Sangrah...

Kabir guru ki bhakti ka,
Man mein bahut hulas.
Kabir guru ki bhakti ka,
Man mein bahut hulas.
Man mansa maanje nahi,
Hon chahat hai das,
Hon chahat hai das.

THIS IS THE BANI of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib has spoken about the greatness of devotion. What is true devotion is what he has described in this Bani.

He says, "In our mind, we have happiness and we are happy to do the devotion of our Master. But, where we fail is to keep an eye on the mind and keep a control on the mind as to where it is going — because the mind is going in all directions."

So, true devotion — for that, the mind has to be either happy and content at the feet of the Master with the visualization of the Master within, or it should be connected with Simran or Naam within.

But, if the mind is outwardly bound and it is connected with everything outside — and yet, we want to be a good disciple and we want to do a lot of devotion — then that is difficult.

The mind is not a small enemy. It is not there with us only for this life. But, ever since this creation has started — ever since we have come into this creation — the mind has been deluding us and it has kept us entangled here. So, it is not a small thing. It is a very powerful enemy, which is keeping us entangled outside.

So, for devotion, we have to make sure that the mind is connected to Simran all the time. When we do Simran, the mind runs away and it focuses outside or follows a thought. You have to

bring it back and, again, get it connected with Simran. Again, it will run away. And again, you have to pull it back and keep it connected with Simran.

So, like that, as we keep doing this practice, which is devotion, then one day, the mind will automatically get connected to Simran.

If we just let the mind wander around and we get pulled in all directions by the mind and it makes us do all kinds of deeds, then we cannot imagine that we will be capable of getting the Grace of the Master.

Paltu Sahib, also in His Bani, says, "If you are a devotee, then you cannot have desires for the outside world because, if you are full of desires for the outside world, then you will not be able to do your devotion."

Harsh badaayi dekh kari,
Bhakti kare sansaar.
Harsh badaayi dekh kari,
Bhakti kare sansaar.
Jab dekhe kuchu heenatha,
Avgun dhare gavaa.

When we go to our Masters — even if we are going there to do seva — we are going to the ashram or we are going to our Masters, there also, the mind plays a trick on us. We go there for seva, but there, we expect that the Master will give us importance. We are not ready to leave our status and we want other fellow devotees to also talk well about us and to praise us.

The main purpose of us going to our Master is to lose our ego. But, instead, the mind tricks us and it wants all the praise and status there also. So, we lose that great opportunity for which we are going there for doing our devotion.

We have to do our Bhajan Simran and we have to stay attached to the Naam within. And we have to do this with full humility. Also, we should do our seva towards our Master and not carry aspirations in our mind for people to praise us or to get some things in return. So, we should do it with complete humility and stay connected within to our Master.

When we go to our Masters and listen to the Satsangs, we should make an effort to internalize those Satsangs. And we should follow the Teachings of the Masters.

We often go there and then we just listen from one ear and take it out from the other ear. So, for how ever many times you have gone to the pilgrimage of the Master for His Satsang, it is all futile.

When we go to our Master as a devotee, we have to try to bring about that transformation within by following His Teachings. And then, when we are in our routine at home — and in the outside world also — we should not forget everything that we have done at the Masters end. So, that should continue into our life as well.

When we go back to our homes, the mind makes us wander out and then we chase our wealth accumulation. We follow all these vices and all our status and everything around. And then, if we get time, we sit for Satsang — or if we don't get time, we don't sit. Like that, when we get time, we sit for meditation. Otherwise, we don't sit for meditation as well. So, that way, the mind completely takes us away from whatever we have done when we have been with the Master.

To be pure and to be successful in our devotion, it is important that we also keep our body pure. So, like we have to try and keep our mind pure, so we have to also keep our body pure. And this happens with Simran. As we keep doing our Simran, the huge burden of karmas that we are carrying with us are shed off. And, when they are shed off, the mind becomes pure and we are able to keep the living also pure.

Bhakti nisheni mukti ki,
Sant chade sab dyaay.
Bhakti nisheni mukti ki,
Sant chade sab dyaay.
Jin jin man aalas kiyaa,
Janam janam pachthaay.

He says, "Devotion is a sign of salvation. And, looking at that sign, the Masters and all Mahatmas have taken a plunge into the ocean of devotion." They have not worried about all the things They are attached to — Their families, Their wealth, Their status, society, all rituals, nothing of that. They had just left everything behind and They have taken the plunge into the ocean of devotion. And, because They were determined and They had a resolve to cross this ocean of devotion — to go in this ocean of devotion — They have been successful. And others who have been left thinking, they have stayed behind.

The fishermen who go searching for pearls and go diving for pearls go in a small steamer. It's a small boat which they use to go in the deep sea. And where they see these shells floating on the water, those kinds of shells and oysters are also found on the seabed. And there, they dive down into the deep sea.

These divers are called marjivas — or 'people who have embraced death'. They are fearless and they dive deep down into that sea. There are nearly nine lakh types of seaborne animals. These fish are very huge and they consider a human as an insect and they can just devour that diver. They are not worried about all of this and they dive down fearlessly.

So, they dive down and they are fearless and they have to fight with these creatures in the sea. And they go down to the bed and collect those oysters. Not all oysters have pearls. So, they collect those oysters. They tie a rope and they fight off the other fish also. They keep searching for these oysters and collect whatever they can get and go up.

And, as opposed to that, the other fishermen, who go by the seashore, they look at these waves and they wonder whether they should go into the deep sea because the waves are much bigger. If they are worried about their families or about their occupation and about other things, then these kinds of fears keep them away from going into the deep sea and diving and procuring those pearls.

So, only those people who dive fearlessly and without thinking about other things and attachments are able to get those pearls from the bottom of the sea.

Likewise, the Masters, when They have been given devotion have understood that devotion as a sign of Their salvation. And, looking at that, They have left outside all those attachments and all those pulls and pressures, which have kept Them away. They have forgotten all of that and taken a deep plunge into the ocean of devotion. And that is how They have been able to get that salvation.

Bhakti bina nahi nistare,
Laakh kare jo khoy.
Bhakti bina nahi nistare,
Laakh kare jo khoy.
Shabad sanehi hau rahe,
Ghar ko pahunche soy,
Ghar ko pahunche soy.

Kabir Sahib says, "Only with this path of devotion on the Surat Shabd Yoga, by doing the practice and devotion of Naam and with a True Master, one can get freedom from this ocean of life and death." There are no other means or way of getting out this ocean of life and death."

Outwardly, you may do any other practice. You may do Ashtanga yoga; you may do pranayama; you may do japas, tapas; you may do fasting; you may go on pilgrimages; and you may do other outward rituals and practices. Some of these may also get you a limited success of mystical power. But, other than that, they will not be able to take you out of this ocean of life and death.

* * *

Once there was a gathering of gods and goddesses and Vishnamitra and Vashisht — both great rishis — were present in that gathering. And everyone was singing the praise of devotion in that and the importance of devotion for getting salvation and for all other things.

So, in that process, Vishnamitra who had left his kingdom to do his japas and tapas — and who had spent hundreds of years in those japas — felt annoyed that these people were only talking about devotion. They were not talking about the importance of japas. He said, "I have done these austerities and I have got so much power and no one seems to be understanding that or praising me for these powers that I have possessed — only because I have done these austerities."

So, Vashisht was talking about devotion and Vishnamitra was talking about austerities and the importance of austerities. And, that way, both started arguing and this argument went on.

Now, the gods and goddesses feared both of them because they were attained souls and they did not want to displease either of them. So, they suggested that they should go to Lord Vishnu, who might settle this argument and talk about what is more important or relevant.

So, they went to Vishnu and both of them put their arguments in front of Lord Vishnu. Now, again, Lord Vishnu felt that he would have to make a decision in favor of one of them and, for either of them, if he were to make a decision, the other would get annoyed and curse him. So, he suggested that they should go to his elder brother, Brahma. He suggested that they should go to him and take his advice.

So, when they went to Brahma, again, it was the same situation. Brahma also thought that there was no point taking a side here. So, he suggested that they should go to Shiva, who himself also does austerities. So, he thought, let them go to Shiva and he suggested that they should go there.

So, again, Shiva felt that it wouldn't be correct to take a side. Both of them were very attained souls and displeasing either of them would be a problem. So, he suggested that they should go to Adi Shesh. He said, "Adi Shesh is even stronger. On his head, the entire earth is balanced and the universe is balanced. So, you should go to Adi Shesh and take his advice because he is a very wise person."

So, when they put forth their arguments to Adi Shesh, Adi Shesh told them, "Okay, I can resolve this, but I have the burden of the earth on my head. So, if one of you can relieve that for some time, then I will be able to get free and give you my thoughts."

So, first, Vishnamitra said, "Okay, I give you my power of ten thousand years of japas." And he resolved that that be given to Adi Shesh and, with that, relieve Adi Shesh for some time.

Now, instead of the earth moving up and relieving Adi Shesh, it just shook a bit.

So then, Vashisht said, "Okay, I will give the benefit of one hour of Satsang." And, with that, the earth relieved Adi Shesh for two minutes. It went up by a foot and it relieved Adi Shesh for two minutes.

So, when the earth went up by about a foot and Adi Shesh got relieved for two minutes, Vishnamitra got annoyed that he was not talking, because Adi Shesh didn't say anything. And he said, "Why aren't you telling now that you have been relieved? Why don't you give your decision?"

So, then Adi Shesh told him, "Is a decision needed? Because you saw you have given your ten thousand years of tapas — the power of ten thousand years of your austerities — but then that merely shook the earth. But Vashisht gave just one hour of Satsang and the earth went up for two minutes. So, isn't it very obvious that the power of Satsang is stronger?"

* * *

So, therefore, Kabir Sahib says, "You may do a thousand different rituals or practices, but without the devotion of Naam, you will not be able to get salvation from this ocean of life and death."

Jab lag naatha jagath ka,
Tab lag bhakti na ho hoye.
Jab lag naatha jagath ka,
Tab lag bhakti na ho hoye.
Naatha thod hari ko bhaje,
Bhakt kahaave soye.

Kabir Sahib says, "If you are devotee and you say you are devotee and you are saying you are doing devotion, but, your mind is manifested in the love of your family or the love of your work or all outside pursuits, desires, then you can't call yourself a devotee and you cannot say that you are doing devotion. You can only say you are doing devotion or you are a devotee when you are able to cut off all of these outside attachments and get attached in the love of your Master."

So, when we say 'cut off your love and attachment for the outside world', it is basically moving your love and affection from the outside desires and the world, and moving that love and affection to the feet of your Master.

There have been Masters Who have been staying in the households. And, though they have carried out their family lives, and have been able to get their salvation and become True Masters, Their love and affection was always at the feet of Their Master. They have undivided love and affection at the feet of Their Master and Naam. Though They have done all of Their outside work, looking at that as Their duty in this life — and completing that duty — They have kept Their love and affection undivided at the feet of Their Master and Naam.

If you see Kirpal Singh Ji Maharaj also, He was also a householder and He followed the instructions of His Master. And He continued to maintain that household. And, as we see, His second son, unfortunately passed away when he was studying. He was almost completing his

studies. But then, all that did not affect Kirpal Singh Ji Maharaj. There was no change in His emotion and His outlook towards that bereavement.

Looking at His emotional balance, Rajaram Saraf, who was a friend of His — he also became a satsangi; he also came on this Path — and, at the time of the bereavement, he wanted to go and express his condolences and go with Kirpal Singh Ji Maharaj when he was doing the final rites of his son. So, he took the address and then he went there.

So, when he went there to His house, he saw that there was not a drop of tears in His eyes and He did not show any emotional imbalance in having lost His son. And he felt, "Okay, maybe when they lift the dead body to take it to the funeral pyre, He might break down or might cry at that time."

So, he thought that when they take the body to the crematorium, Kirpal Singh Ji might break down. But, there was no remorse there and He was talking about as He would normally talk to others. And they walked to the crematorium.

Then, when they were lighting the fire to the pyre, at that time also, he felt, "Maybe now He might break down or he might cry or there may be a tear in His eye." But there was no change in that emotion of Kirpal Singh Ji Maharaj.

So, when they returned, he asked Kirpal Singh Ji Maharaj, "I don't see any change in emotion. I don't see any change in you, having lost your son. Do you have a heart or do you have a heart of stone?"

Kirpal Singh Ji told him, "Raja Ram, he was given to me by God Almighty for a few days. And, when he has been called back by God Almighty, then why should I express my remorse for that? He was given to me by God Almighty and he was taken back by God Almighty."

So, then he asked him as to Who His Master was and Kirpal Singh Ji told him that Sawan Singh Ji Maharaj was His Master. So, he took the address, went there, and then later got initiated.

So, the reason for him to come on this Path was to see that there was no change in emotion of Kirpal Singh Ji Maharaj in the face of such a tragedy.

* * *

So, therefore, devotion and love for the Master is when we have cut off that love and affection for the rest of the world. When that is completely cut off and we have undivided love for our Master and Naam within, then only our devotion will have commenced with it. And, because all of us are not able to do this, the Masters give us Simran so that we can, gradually, move on that Path.

So, as we develop the habit of sitting for two, two and a half hours in our meditation our mind becomes purer and we get the support and grace of the Masters and we gather a higher resolve to do devotion. This way we eventually manifest the radiant form of the Master and we fully surrender to the Master and develop true love for our Master.

The burden of karmas that we have is not of this life or a few lives; it is for tens of millions of previous lives, where we have got this burden of karmas. And, such is the burden that it does not allow us to remember our Master or remember Naam all the time. And we see that, when we go back and we are engaged in our work or activities, we seldom remember our Master and we seldom even sit for Satsang. And, when we are able to sit for Satsang, also we do not listen to it with full attention. That is the kind of impact that the burden of karmas has on us.

So, whenever we go back, we should remember that we should listen to Satsang every day. And we should do our Bhajan Simran every day. By doing so, we will be able to gradually bring about that transformation.

Bhakti praan the hoth hai,
Man de keeje bhaav.
Bhakti praan the hoth hai,
Man de keeje bhaav.
Paramarath parteeth mein,
Yeh tan jaav tho jaa.

So, Kabir Sahib says, "The love that is manifested in all outward desires of ours, and all the attachments that we have outside — till that love is manifested in the love of the Master — we will not be able to go forward on devotion; or, we cannot say that we are doing our devotion."

If we do what the Masters have done, which is that They have surrendered to Their Masters and They have undivided love and affection for Their Masters, cutting off all the outside attachments and love that They may have had outside, then we will also be successful. But, it is difficult to do that. It is difficult to go and surrender completely to the Master and have undivided love and affection towards our Master and leave all our attachments. So, we have to, therefore, , follow His instructions and do it in a gradual way, by doing our Bhajan Simran and Satsang.

Bhakti bhesh bahu anthara,
Jaise dharani akash.
Bhakti bhesh bahu anthara,
Jaise dharani akash.
Bhakt leen guru charan mein,
Bhesh jagat ki aash,
Bhesh jagat ki aash.

Kabir Sahib is talking about the bheshdhari sadhus or those sadhus who adorn all these saffron clothes because, the time when Kabir Sahib was there, the majority of people who were considering themselves to be spiritual or on this path had all taken to all these saffron robes. And the popular belief was that you leave homes and go outside and wear saffron clothes and try to get your salvation. So, in most of northern India, that was the belief when Kabir Sahib started His preachings.

So, if we observe the kinds of people who take to becoming such sadhus — wearing saffron clothes and moving around — these are typically people who, otherwise, are very lazy. They do not want to have their own livelihood and earn their money. Or, people who have had too many children at home and the whole household is in disarray and there are lots of quarrels and they want to get out of those quarrels.

So, whenever there is a quarrel, then the husband wants to leave the home and go to some baba's math and stay there. So, these are the types of people who take to becoming sadhus.

Typically, these people take to sannyasas. And they go and stay in some temple or they go and stay in such a congregation of such sannyasis or sadhus. And then, during the daytime, they are sent out with four bags. They generally carry two bags on each shoulder — one bag for each type of alms that they ask for.

In northern India, people are generous and they give alms and donations for religious causes.

So, these peoplego to a village, and there they speak lies — saying that they have a bhandara in their mat or in their temple and, for that, they are seeking donations.

Typically, the householder will donate some rice or dal or some other grains. They carry all of this and, when that load is heavy enough, they go to a grocer and sell all of that. And then, they collect the money. That way, they collect this money and make a bank balance and they lend this money out.

So, where they have failed in their duties of having an honest livelihood, they end up doing this by seeking all these alms from people and earning their livelihood.

Such people are not able to get rid of any of their vices and they continue to be forever thinking about how to accumulate more wealth and how to cheat people. So, this is what such people do.

So, Kabir Sahib says, "There is a huge difference between devotion — which is at the feet of the Master and Naam — and such sannyasis or sadhus who adorn saffron clothes, wear those rudraksha garlands. But such people, in their hearts, have all the outside desires and their vices.

So, there is a huge distinction between such people and true devotees who have devotion and love of their Master in their heart.

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When I was in school, and I used to like to go and meet sadhus. And, in Varanasi, there were lots of these sadhus who would come. And when I used to get a break for drinking water and a ten-minute, fifteen-minute break in school, I used to go to the railway station. And there, oftentimes, there were a lot of these sadhus whom I would meet.

So, once I had gone like that and there was this very nice-looking sadhu who was sitting there. He was wearing orange clothes and he had a rudraksha. He had a kamandalu and he had a trishul in his hand. So, he was a perfect looking sadhu, with long hair and all that. I went there and I bowed to him and, he asked me, "Son, what is it that you are looking for?

I asked him, "Can you tell me of a good sadhu because it is my deep desire that I want to go and do sannyasas. I want to go in the Himalayas and become a sannyasi. So, I'm really looking forward to a good sadhu who'll help me do that."

So, he said, "No, no. You should, instead, be in your house. There is no point leaving your house and your family and your school and all your livelihood. You should focus on all of that. Otherwise, you will become like me."

So, I said, "What is wrong? I mean, you are looking like the perfect sadhu to me."

He said, "See? Let me tell you this. This is the time of season. So, five, six months, it is a good season. I come like this and I go from place to place to collect alms. I collect a lot of money during this time. I have four children and I have a family to look after. And then, when the season is over, I go back, put this money in my bank, and I tend to my agriculture. So, if you go around searching like this, then you are likely to find a person like me, who is going to mislead you. So, instead, you should stay focused in your home."

So, after what he said, then I completely hated all those orange-clothed sadhus who were there. I completely stopped going like this to them.

So, it's only with God's Grace that I got the company of a True Master and my path was clear.

Bhakti bhesh bahu anthara,
Jaise dharani akash.
Bhakti bhesh bahu anthara,
Jaise dharani akash.
Bhakt leen guru charan mein,
Bhesh jagat ki aash,
Bhesh jagat ki aash.

So, Kabir Sahib says, “There is not a small difference between a true devotee and devotion and an outwardly-clad sannyasi — because the true devotion is at the heart of that person. He has the heart of his God Almighty, his Master. And he is completely surrendered there. And, on the other side, this saffron-clothed person has got all of the earthly desires within him. So, it is not a small difference. It is the difference between ground and sky.”

That is the kind of difference between devotion and outward appearances.

Bhakti bhesh bahu anthara,
Jaise dharani akash.
Bhakti bhesh bahu anthara,
Jaise dharani akash.
Bhakt leen guru charan mein,
Bhesh jagat ki aash,
Bhesh jagat ki aash.

Radhaswami.

28

Meditation Talk
10 Jan 2019 – Morning

You May Have Some Ups And Downs In Your Meditation, But You Should Continuously Keep Doing

IT IS SAID ABOUT SAWAN SINGH JI MAHARAJ that, when Jaimal Singh Ji Maharaj left His body, about five years of service of Sawan Singh Ji was still left. So, though all of the ashram, etc., was handed over to Sawan Singh Ji Maharaj, He did not end His employment. He continued with that. And, once a month, He would come and He would give Satsang and Naam.

So, once it happened that His mother was not well and He was not given leave from His job. So, the Jaimal Singh Ji Maharaj manifested within and He asked her whether 'Barkhurdar' — the 'beloved child' — had come?

So, she told Him, "No, He is not getting leave and He is, perhaps, going to come on Saturday."

He did not get leave on Saturday. So, he couldn't come to see her. And then there was the monthly Satsang on Sunday.

So, he left a message to her, "I will go and attend to the Satsang and go to the ashram. And then, after that, in the evening, I will come and meet you."

On Sunday also, after Satsang and after initiation, there was some office work also. So, He could not come on that day either.

So, again, Jaimal Singh Ji Maharaj came within His mother and He asked her whether Sawan Singh Ji Maharaj had come?

So, she said, "Even today, He could not come." This was on Sunday.

He said, "Okay, never mind, I will come maybe Monday. So, I will take you up then."

So, Sawan Singh Ji Maharaj came on Monday then and His mother told Him, "Jaimal Singh Ji Maharaj came earlier, and then again, He came on Saturday and Sunday. Because You were not there, He is allowing me to continue longer and I have to leave the body. So, He was waiting for You to come."

So, Sawan Singh Ji Maharaj told her, "Because of the work and because of seva at the ashram, I was not able to come."

And so, He met her on Monday, eventually. And then, she left her body after that. So, Jaimal Singh Ji Maharaj took her soul after that.

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So, Gurumukhs always give importance to Satsang and the work of Sant Mat. And, Sawan Singh Ji Maharaj, therefore, though He knew His mother was seriously ill and she would be leaving her body, He chose to go and give the Satsang for the sangat.

That is how the Gurumukhs, or the Masters, always keep Their Masters and Their work and Their seva ahead of everything else. And the Masters also take care of Them. So, Jaimal Singh Ji Maharaj also accommodated Sawan Singh Ji Maharaj because of the seva Sawan Singh Ji Maharaj was doing. He also accommodated His mother and He also took her soul up — after allowing her to meet her son.

In those days, the ashrams were very small and Jaimal Singh Ji Maharaj was living out of a tent only. But, only on the insistence of Sawan Singh Ji Maharaj, he agreed to the building of two rooms – and there was a small hall, so that people could sit for Satsang if it rained, etc.

During his time, and after Sawan Singh Ji Maharaj, the ashram grew. And it has become so big that, now, it is like a city.

The point of saying this is that, for Gurumukhs, Their duty to Their Master is first — that has priority. And all Their other worldly duties and activities, family, everything else, is secondary to Their main duty.

Therefore, we should also listen to what our Masters have instructed us to do and take out more and more time for doing our Bhajan Simran so that we will be able to be successful on this Path. And we have our Masters to help us.

During our practice of meditation, sometimes we have a good meditation and, sometimes, not so good meditations. It is very dry and we are not able to do it properly. But, this is because, if we have very good meditations all the time, then we develop a big ego. And that, again, becomes a stumbling block to us.

So, the Saints have kept it this way, that you may have some ups and downs in your meditation, but you should continuously keep doing it.

When we are not able to do our meditation, we repent at that time. We plead with the Master for better meditation and that repentance of not having had a good meditation itself is like a

meditation. And the fruit of that repentance is as good as sitting in meditation. And this is the process for everybody. Everybody goes through this process in a similar way.

So, we should not get disappointed and leave the meditation. We should make sure that we sit for meditation every day.

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So, the time is good and the atmosphere is quiet and we should make the most of it. Let us close our eyes and then get connected to Simran and Dhyan.

29

Meditation Talk
10 Jan 2019 – Afternoon

The Tiger, The Monkey And The Fox — Doing Devotion Without Deceit

SANT JI USED TO RELATE A STORY about those sannyasis who wear these saffron clothes and who had deceit in their mind.

There was a tiger who was quite hungry and, for two or three days, he had not eaten anything. He was roaming in the jungle here and there in search of food. So, he found a healthy monkey who was sitting on a tree. And, he saw that monkey and wanted to eat that monkey but, because he was weak, he was unable to climb that tree.

So, he played a trick on the monkey. What he did was, he would blow on the ground to clean the dust there and then slowly set one foot. Then, again, he would blow on the ground and set the second foot — as if there was something on the ground. And then, he would slowly keep setting his feet like that.

So, the monkey, who was on that tree, was watching this and he started wondering why this tiger was behaving like this? So, he climbed down a little on the tree and he called out to that tiger and asked him why he was walking like that?

That tiger then told the monkey, "You idiot. You don't know that I have become a nonviolent tiger? So, if there is any insect, I don't want to kill it under my paw."

So, that monkey thought, "This tiger is, indeed, a great soul. Being a tiger also, he is becoming nonviolent and he is doing his devotion. I must go and offer my prayer to him. I should go and touch his feet."

So, he came down the tree and he bowed down to the tiger. As soon as he bowed down, the tiger caught him.

Surprised, the monkey asked the tiger, "What are you doing."

So, the tiger told him, "You fool! I have been hungry for three days and you were on top of that tree. How was I to get you down? So, I did this to catch you."

Meanwhile, there was a fox that was crossing by. So, the monkey called out to that fox and asked for justice.

The fox stopped to listen and the monkey told him the whole thing that had happened and how that tiger had tricked him.

So, the fox told him, "I am unable to understand what you're trying to say. Unless you replay the whole thing for me, I will not be able to follow it."

The fox first searched for a hole nearby and he stood there. And then, he told the tiger and the monkey, "Okay, now you start from the beginning. Where were you standing? And where were you sitting? And, the tiger, how was it behaving? You show the whole thing. And then, finally, how did it catch you? Then, I will do justice to both of you."

Now, the tiger felt, "Okay, in this intelligence of mine, I have now caught two preys. I will catch this monkey and I will catch that fox also." So, he started replaying the scene. The monkey went on top of the tree and the fox, seizing that opportunity, hid inside that hole. And he said, "That is justice. Now it is done."

So, this is what it is like to do outward devotion with all deceit.

* * *

Therefore, Masters say, "Those who have true devotion at heart have their love and affection at the feet of their Master. And those who are having deceit and they're just outwardly showing devotion, they only have desire for the world at heart."

For true devotion, we have to shed off all of our vices, all our duality, and our deceit. Our cunningness, our anger, jealousy, all of these and other vices have to be left and shut away for getting true devotion.

So, by doing Simran, we are able to purify our mind and we are then able to get success in devotion.

With the good deeds of hundreds and millions of previous lives, we have been given a human life. And, with the Grace of God Almighty, we have the company of the Masters. Now, we have this wonderful opportunity and we should make the most of this opportunity and go to the place of happiness from where we have come.

* * *

So, the time is good and it is quiet and we should make the most of this time. Let us close our eyes and do our meditation.

30

SATSANG
10 Jan 2019 – Afternoon

Wake Up From This 'Slumber Of Ignorance' And Do Your Work

The paathi sings the Bani of Sant Ravidas Ji from the book; Santo Ki Bani ...

Kya tu sove jaag diwaana,
Jhooti jivun sat kar jaana.
Kya tu sove jaag diwaana,
Jhooti jivun sat kar jaana.

THIS IS THE BANI of Param Sant Satguru Ravidas Ji. After Kabir Sahib, He was an attained True Master in Varanasi. He was born in a lower caste family and His livelihood – He was making chappals and selling them. But, He had great kings as His disciples. Even King Pipa was a disciple of Ravidas and He also did a lot of meditation and became a Master. So, this is His Bani.

Masters have tried to explain the Path to us by writing different types of Banis so that we understand the Path.

He says, "You are asleep." And He's referring to us as being asleep because we are in this 'sleep of ignorance'. Because this is a precious jewel that has been given to us after we have suffered lives in 8.4 million life forms.

God Almighty has given this small opportunity to spend in His remembrance. But, because of the mind and Maya, we fritter away this opportunity because mind and Maya delude us and keep us entangled in the worldly matters. And, day and night, we are worried about all these things about the world and everything happening around. We lose this precious opportunity and time that has been given to us.

Though, in the mind, we know that this is not a true world and it is going to be there only for a short time and we have to leave all this behind. Though we are aware of all of this, yet the mind is dominant and we are not able to seize that opportunity. And, whatever lifespan we have left with us, we are unable to make proper use of that.

That is why Mahatmas call us ‘mad people’ and They refer to as ‘mad people’. They say, “Wake up! Get up from your slumber and do the work that you have been given this opportunity for.”

So, what is it? What is meant by ‘become awake’. And what is meant by ‘getting up’. It is basically following the instructions of the Master. The Masters have given us the Path of getting salvation and getting out of this ocean of life of death. And that practice of what They have taught us is to be awakened from this slumber.

Because you have taken this world to be true, you have, therefore, wasted most of your life in this pursuit. Therefore, He says that you should ‘wake up from this slumber of ignorance’ and do your work.

We give up on our Master. We give up on Naam and we give up on all practices. We embrace the world and we manifest ourselves into this world. We are constantly spending our time worried about this world. And, eventually, what happens is that, this world gives us a kick at the time of death and we have to leave all of this behind.

We have spent this life making all of our material pursuits and, at the time of death, when we have to leave all of these behind, we have a lot of repentance. And then, we die of that desire because we have lost these precious things. As a result, we are reborn to, again, get attached to those things.

Kya tu sove jaag diwaana,
Jhooti jivun sat kar jaana.
Jin janam diyaa so rijak umdaave,
Ghat ghat beethar rahat chalave.

So, He says, “Wake up from your slumber. God Almighty, Who has given you this opportunity, is residing within you. So, wake up from this slumber. And this rahat, which is given to you — a rahat is like the waterwheel, which was earlier used in farms, which was done by oxen or bullocks, and that would collect the water from the river and drop it into the field — continuously keeps churning.”

So, they are wheels and they are running on a wheel with open buckets and that dips into the water and brings it out and drops it outside into the vessel, which is there for collecting it.

He says, “Wake up from your slumber. God Almighty, Who has given you this opportunity, is residing within you and He has given you this rahat, or this rosary, which is the rosary of your breaths. Use that rosary and spend it in the remembrance of that God Almighty.”

Many people use a rosary to practice Simran or call on Naam, or do japas also. So, that rosary, to start with, is a good practice — to just start focusing. But, if you are making that a habit, then that is not a right practice to do. Because, when we repeat the Simran and we are doing that with

a rosary, then our attention goes on the rosary and it is not at the Eye Center. Whereas, we have to keep our attention at the Eye Center when we are doing our Simran. And, the other thing is that, then we spend time counting how many times we have done our Simran — or keeping track of all of that — which is irrelevant.

So, therefore, even Kabir Sahib has said, "Those people who do the rosary, their hand is moving and, with that, that rosary is moving; and in their mouth, their tongue is moving and repeating the japa of Naam, or whatever name they are repeating or doing simran of. The mind, however, is free. And the mind is going in all four directions.

So, Kabir Sahib says, "This is not Simran."

He says, "The rosary of your breath, which is going on day and night, does not have any knot and it does not have an extra bead. It is a continuous rosary, which is moving very smoothly. So, if you are able to use that rosary and remember God Almighty with each breath, then you will be successful on this Path."

The God Almighty, Who has given you this life, is sitting within and He is keeping a watch on you and He is taking care of everyone's needs. He is looking after the needs as per the Pralabdh deeds — as per your fate deeds. As per everyone's fate deeds, He is providing for everyone. It is not only for you or for other human beings, but it is for 8.4 million life forms and all of His Creation that He is providing for.

Ravidas Ji also says, "Like the python doesn't do any job — it doesn't go to a mill and work — it sits by some waterhole or some place and settles there. They are very old. They get old and they are also unable to move. And there also, God Almighty takes care of them and He provides for their food at their very place where they are unable to move much.

Also, birds — He says, "Birds, get up in the morning. They do not which direction to fly to get their food and they keep flying around. But, God Almighty is so gracious that He ensures that they get their food before they go to sleep.

It is only the human being who is very unfortunate because he does not have faith in that God Almighty. And, as a result, he is burning in that desire, in worry of the world, and in his desires for this world.

Therefore, He says, "That God Almighty, Who is providing for the whole of the Creation, is not going to keep you hungry. He is within you and He will take care of you."

* * *

From the ashram, in 1980, I decided that I wanted to go and sit for meditation. I decided to go to the Pahad Ashram and do my meditation there. So, when I went there, the management of that

ashram at that time told me, “You cannot sit here for meditation. You will have to do seva here. And, only then, you can stay.”

So, I told them that I had done of nearly eight years and Baba Ji Himself told me, “If one has to do meditation, then Pahad Ashram is a very good place to do meditation. So, I want to do some time doing meditation. That is why I have decided to come here.”

But, they insisted that I could not do only meditation. I had to stay there and do seva. Only then, I could stay there.

So, after three, four days like that, we went on the adjacent hill, which is twice the size of the Betta Ashram hill. Mahadevappa had done his meditation there for one year. We went there for generally visiting and seeing that place. So, we all went up on the top of that hill.

People don't generally go on that hill. There are a lot of bears, which stay at different places on that hill. And it's a little difficult hill to climb.

So, we left early morning — about ten or twelve people — we left from the ashram and we carried some puffed rice and we carried some jaggery. We left early morning because, once the sun is up, then it is all hard rock there, which becomes very hot. And then it becomes very difficult to stay on that hill.

So, we reached there early morning. And when we reached at the top, I saw that there was a well, which was an old well— about twenty feet in depth — and it must've been built by Mahadevappa when he was doing his meditation.

So, all these animals also come to that well only to drink water. And there is also a very small temple, which was also constructed there. So, I looked around and I felt that there was water available here and this was a nice, secluded place for meditation. And also, nobody came there. Also, nobody’s management was there — so, nobody to tell me what to do or not to do. And I could sit and peacefully do my meditation undisturbed.

Now, we had that rice and jaggery, and then everyone decided to leave the place. So, everyone decided that they should leave, otherwise, it would get hot after some time. So, I told them, “You all can leave. I will sit here and do my meditation.”

So, they advised me that I should not stay there because all those animals — different wild animals would come there to drink water. And the well was hardly fifteen, twenty feet away from where the temple was. So, if you sat for meditation near the temple, all these animals would be coming near you.

So, I stayed there, and then all of the others left. The temple was very small. One could not sit inside the temple. But, the temple had a veranda and I cleaned that veranda because all these

bears would come, drink water, and then they would sit in the veranda and only spoil that veranda. So, I cleaned that veranda.

Amongst the people who had come with me, there was a boy of around fourteen years called Tippay Swami. When they came to know that I was going would stay there, he went to the ashram and he informed them, "Ram Singh is not coming back. He has decided to stay on that hill only.

So, that boy went down to the foothill and told Sharanappa, who was staying below at the foothill of the ashram. And Sharanappa then packed some groceries for me. He gave some **dal** and he gave some rice. He gave a little bit of coffee. He gave two earthen vessels and two matchboxes. So, all that, he put in a basket and he sent it back with this boy.

So, that boy reached at about 1:30 with that basket. He had gone down and come up again. And then, I told him, "Don't stay. You shouldn't have come because there are bears and, in the afternoon, they will all be coming up to drink water. And, exactly on the path on which we climbed, the bears had their caves and they were staying in those caves there on the way.

So, when I opened that basket to see what he had brought, I saw that whatever I required, everything was in small quantities — but everything was there — everything that I required. And there were tears in my eyes because I felt, "God Almighty is so great that I have just decided to sit for meditation and He has already provided for all of this to me. So, if I sit for meditation and I actually do meditation, He will definitely take care of me."

So, there were enough rations. I used to take one fistful of rice and put a little dal in that, and then put it in the vessel with some turmeric and salt, mix it all up, and then, I would make khichree. And that one meal was enough for me for the whole day. So, that way, that ration was good enough for almost four to five months. So, I stayed there for about twenty days.

I stayed there for twenty days and was called back, because the management had taken a meeting. But, when I sat there, I was only using one kurta pajama. And then, it was so hot there, later, two boys had given me two towels.

I used to use one towel wrapping myself and one on my shoulder, because it was quite hot there. And I used to sit there for meditation. There was nothing to keep below me. There was one gunnysack, which was given to me. So, I would sit on that and sleep on that. And I used it to sit for meditation.

Once I observed what types of animals that would come there. So, there were lots of bears that would come after four o'clock and they would come and drink water and they would go. Once, I saw a very big snake, which was nearly one and a half feet in diameter alone. So, it was a huge snake, which came and it drank water and it saw me for some time and then went away quietly.

So, that way, lots of these snakes and animals would come there. And, in the daytime, I would sit. And, at nighttime, I would only light a fire because it was pitch dark. It was completely pitch dark there. So that animals would at least know that there was somebody, I used to light a fire. And, the thing was, not even one single animal and snake or insect attacked or disturbed me because God Almighty, to Whom we are meditating and to Whom we are doing our devotion, is also there in all of these animals. And he didn't allow them to bring any emotion to attack, or such, within the animals.

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So, Ravidas Ji says, "That rosary of breaths, which is going on within you — use that in the remembrance of God Almighty. And don't worry about everything around because that God Almighty is there and He will provide for you and He is worried about that.

Jin janam diyaa so rijak umdaave,
Ghat ghat beethar rahat chalave.
Kar bandagi chaadi me mera,
Hriday karim sambhaari sabera.

Ravidas Ji says, "That God Almighty is within you and you should not have worries about any outside material things or desires. Spend your time in His remembrance because He is taking care of it."

So, God Almighty is there to take care and provide for you. But, what we do is, we do not remember Him. So, aside from not remembering Him at all and forgetting Him completely, we are soaked in our desires for the outside world. And that is what is making us extremely unhappy.

If we do our Bhajan Simran every day regularly — and in our free time also, we do our Simran and spend time in His remembrance — then that God Almighty will never allow us to be unhappy. He will definitely take care of us and provide for whatever our needs are.

It is that God Almighty Who had provided for us when we were nine months in the womb of our mother. And there, there was no brother–sister taking care of us. There was nobody. But, it was only God Almighty Who was taking care of us there. And if He has provided for us at such a time and such a place, then why can't we believe that He is going to provide for us now? Because He has provided at that time, then He has made sure that we have a family and we are taking care of, and He has provided for all of the other necessities when we are born.

But, instead of being worriless in His providence, we are, instead, worried and we have greater faith in our mind. We have stopped having faith in the fact that God Almighty is providing for us.

So, we are not remembering Him and that is why we are lost in our 'me' and 'mine' and we have forgotten about God Almighty. But if we then start remembering Him, then, again, His hand of Grace is cast upon our head.

Jo din aave so dukh mein jaayi,
Keeje kuch rahyo sach naahi.
Sangi chalat hai ham bhi chalnaa,
Door gavan sir upar marana.

He says, "The day is not continuous – the day will end and night will come — and then, there will be another day."

So, like that, we have ups and downs in our lives because our life is determined by our deeds — which are good deeds and bad deeds. As a result, those have determined our life and we are going to have peaks and troughs in our life.

So, that wheel of karma is continuously moving. We see that wheel of karma is really two karmas of good and bad karmas that we have done.

So, when the the good karmas come and that wheel of good karmas has turned, then we see that we accumulate some wealth, we have good harvest, or we are happy in life and we have good health.

And when that wheel of karmas turns and it is the bad karmas that face us, then we see that we get illness, or we have some kind of loss, or such a thing, which causes us sorrow.

Then we have the deeds, which we accumulate from the time we are born to the time die. Those are the Kriyaman, or the current deeds. And we build up these deeds and it is these deeds that accumulate and become the Pralabdh or the Sanchit of future lives.

These also have an impact on our mind. But, when we do our Simran and the meditation, then we are able to substantially reduce the impact of these karmas.

And Maya and Kal also take out certain deeds and they store them, which are called the Sanchit karmas. And — this store of karmas — they have brought from this store of karmas and they decide future lives. If there is any karma — good or bad — that is falling short, then they take it from this store of karmas, which is built up from all our previous lives.

Our Kriyaman karmas — the ones that we do in this life — if we do our Bhajan Simran, then we are able to reduce the impact of these karmas and redeem these karmas.

The Pralabdh karmas, which are our fate deeds on which this life has been cast, if we do our Bhajan Simran, then with the Grace of the Master, He reduces the impact of those karmas. And

where we may have something as serious as an impalement, it is reduced to a thorn prick. And that is only with the Grace of the Master that we are able to reduce that.

If we do our Simran and we are regular in our meditation, then we reduce the burden of these karmas.

Now, if we do not do that, then these karmas build up. And, at the time death, we have to redeem and square off all of these karmas, which becomes very onerous and very difficult for the soul.

Because Saints do not want the soul to come back into this life — into this world — so They have to square off the karmas. And that is why all the Kriyaman karmas that have been built up have to be squared off or redeemed. That is why the Saints then have that soul to go through that suffering so that those karmas can be redeemed.

Therefore, Masters say, "Do your Bhajan Simran regularly and do your Simran all the time so that you can reduce your karmas and, at the time of death, this will not trouble you much.

Sangi chali hai ham bhi chalnaa,
Door gavan sir upar marana.
Jo kuchu boyaa luniye soyee,
Tha mein fer faar kas hoyee.

Ravidas Ji says, "Whatever deeds you incur, whatever deeds you build up, you have to come and pay for those deeds because Kal has made this whole creation where the essence of this creation is karma. And when we do the karma, we have to redeem that karma. So, Kal has made this creation so that it is adapted for the redemption of your karmas. And there are 8.4 million life forms that are created and that is how we go through this cycle to redeem our karmas."

So, every karma that you do, you have to redeem that karma. And when Kal faces the Master also, he says, "Either your disciple has to redeem that karma, or You can pay it off on his behalf."

It is like when a truck moves from one state to another, you have to pay taxes—or octroi — and clear and get entry into the next state.

Like that, when we are leaving the realm of Kal, he also insists that all the karmas that have been built up — the account of karmas — has to be squared off and settled. So, either that has to be settled by the disciple or it has to be settled by the Master.

Jo kuchu boyaa luniye soyee,
Tha mein fer faar kas hoyee.
Chaadiy kur bhaje hari charana,

Thako mite janam aur maranaa.

He gives an example and says, "Whatever we sow, we will only be able to reap that. If we have sowed chili, then we are not going to be able to get grapes. We will be harvesting chili only."

So, whatever deed one does, whether he does it with the knowledge of having done it, or in the ignorance of not knowing what he is doing — whatever it is — the deed that is done has to be redeemed. And Kal doesn't allow you to leave the place till that deed is settled.

Therefore, Masters have cautioned us and have made us aware of the reality that this is the world of Kal and Maya. And we have to go back to our True Home, to our God Almighty.

Because that is the world of God Almighty, there you have no night and day; you have no joy and sorrow; and you have no good and bad deed. It is an immortal world and you are a drop of that ocean of Sat Naam. Masters come to take you back to your True Home of eternal bliss and They do not come here to tie you up in any religion or any other ritual here.

You are not this human form that you see yourself in. You are the soul and this human body is your adopted cage here. The show and beauty of this human body is only so long as your soul, or as long as you, are there within it. The moment the soul leaves the body, there is no value of that body.

The God Almighty is immortal and the soul is also immortal. There is nothing that can destroy the soul.

But, when the soul has come down from Sach Khand and it has come within the realm of Kal, there Kal has tied it up with the mind. And this knot is something, which cannot be opened unless we go within. It is a permanent knot between the soul and the mind so long as we are in this world. And in each and every life form that we inhabit, this mind is tied with that soul, and both go together in each of the life forms.

So, the Masters say, "Wake up and see for yourself who you are — realize who you truly are. You are Light and it is your Light, which is illuminating this world. It is your Light, which is illuminating this sun. It is your Light, which is illuminating this moon and everything around. You are the son of a God and you are a prince. But instead of knowing yourself as a prince today, you have become a beggar and you are being kicked around in this place."

Therefore, Masters say, "Realize yourself. Understand this and, whatever the Teachings of the Masters are, follow those instructions."

Chaadiy kur bhaje hari charana,
Thako mite janam aur maranaa.
Aage panth kara hai jheena,

Khaade dhaar jaisa hai paina.

He says, "After your death, you have to go to such places and have such heavy suffering." He's referring to the hells where a lot of suffering is given to the mind and the soul. And here, we leave the physical body behind and we are in the astral body, where we go into those hells and punishment is given to that jiva.

Now, if we look at the difference between a physical and an astral body, an astral body is more subtle and it is much more sensitive — it's highly sensitive. In fact, if you touch a subtle body also, it hurts. So, that is the kind of sensitivity you are going to have in the next body. And in that body, you are given these punishments in different types of hells. So, you have to go through all of this suffering and that is only because you are tied up with this mind, which is making you do all these deeds and making you suffer in all of this.

So, Mahatmas say, "In this world, all the people around us are not our enemies. And, if there is one enemy, it is your mind that is sitting all the time with you. Therefore, don't listen to that mind. Don't listen to that enemy."

The Masters have given you a path and given you directions. Follow those directions and get eternal bliss.

Aage panth kara hai jheena,
Khaade dhaar jaisa hai paina.
Jis upar hai maarag hai tera,
Panti pant savaar saberaa.

He says, "Come within the Path of going back to God Almighty. Your way is within. It is a path above, but instead, you are roaming around and wandering around at the lower levels below your Eye Center.

He says, "Therefore, do that devotion of your Master and come within. Try to realize your self and come within. There, your Master is waiting for you. He is waiting at the Tenth Door for you."

He says, "This work, you can only do in daytime." He is referring to the 'daytime' of this human life. He is referring to this human life as a 'daytime' and the rest of the 8.4 million life forms as a 'long night'.

He says, "You will not be able to do all of this and go within and follow that Path in the night. You can only do it in the daytime."

He says, "If you do not do your work in your daytime, then night will come. And once night comes, you will not be able to do this and you will, again, plunge into that suffering."

So, Ravidas Ji says, "Time is moving very fast. Do it now. This is daytime for you to do your work, because night is coming fast. And once night comes, you will not be able to do anything."

Jis upar hai maarag hai tera,
Panti pant savaar saberaa.
Kya te kharcha kya te khaaya,
Chal darhaal diwaan bulaaya.

Ravidas Ji says, "You have to give an account of your karmas within — what you have done out of these. So, when you go, after your death, you will be produced in front of the Lord of Judgment. And there, you will have to give an account of your deeds. He will ask you that. He has given you such priceless breaths and you have frittered them away and done various deeds. So, you will have to give an account of all of those good and bad deeds to him."

Kabir Sahib also says, "I beat the drum and I say, again and again, that you have priceless breaths and each breath is worth the value of the three worlds. That is the kind of priceless breaths you have been given in this life. And such a priceless life you have wasted away."

You may have jewels and diamonds and other precious stones. All of those have a certain value. But you can never put a value on the breath. It is priceless.

So, when you go, you have to give an account of this, and you will be questioned as to what you have done with these priceless breaths that you have been given, and give an account of all the things you have done.

So, He says, "Build up that wealth using these priceless breaths, which will not only help you here, but will go with you and take you to your True Father and God Almighty. And that is the wealth of Naam."

Kya te kharcha kya te khaaya,
Chal darhaal diwaan bulaaya.
Saahib to pai lekha lesi,
Bheed pade tu bhari bhari desi.

So, you will have to give an account of all the things that you have done when you go within and God Almighty asks you as to what you have done. Then it will be very difficult for you to answer Him and tell Him all you have done here with the priceless life you have been given.

That God Almighty has, Himself, given us this precious opportunity, after seeing us suffering in those 8.4 million life forms. And, feeling sad for us, He gives us this precious opportunity. And then, when He has given this opportunity, we waste it again on all our entanglements with Maya and the mind — following all our desires for this outside world. And, we do not do our Simran; do not spend time in our meditation and in the remembrance of God Almighty.

Saahib to pai lekha lesi,
Bheed pade tu bhari bhari desi.
Janam siraana kiyaa pasaara,
Sooji parchyo chahu disi andhiyaara.

And so, He says, "That day will pass, and once that day passes, that night will come. So, we will have to leave this body and go into the night. And it is a deep repentance and quite a sorrowful event for us to leave this body and then go back into those other life forms.

Janam siraana kiyaa pasaara,
Sooji parchyo chahu disi andhiyaara.
Kahe raidas agyaan diwaana,
Ajahu na chetahu dhuneefandh khaana.

He's now referring to us and He is saying, "O madman, at least wake up now, and whatever time you have wasted, at least wake up now and get on with what you are supposed to be doing."

So, Masters have come here to awaken us and They tell us that we have to make the most of this life and do our devotion — do our Bhajan Simran.

We see that we all meet in this program and we all talk about this and we all understand this, but when we go back home, the atmosphere at home again takes care of us and then we forget all of this meditation and all of this devotion. We, again, get in that rut of our life. And, not only meditation and Simran Bhajan, but we also don't sit for Satsangs. We don't listen to that and we get back into that same mundane life.

So, Mahatmas come to awaken us, to tell us we should use our time — our precious breaths — for our Bhajan Simran.

Janam siraana kiyaa pasaara,
Sooji parchyo chahu disi andhiyaara.
Kahe raidas agyaan diwaana,
Ajahu na chetahu dhuneefandh khaana.

Radhaswami.

31

Meditation Talk
11 Jan 2019 – Morning

The Story Of Brahmanand Ji — When You Have A Lot Of Love And Affection For Him, Then He Opens The Door And He Extends His Grace To You

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ABOUT BRAHMANAND JI, WHO RESIDED IN PUSHKAR, was a great Master and He has written more than five hundred Banis about the pangs of separation from His Master and about love and affection for His Master.

He was a stationmaster. He had taken initiation from a Master and He used to do a lot of meditation. In those days, there weren't too many trains and a train was expected.

In those days, there were only two people who would man the stations — there was a stationmaster and, with him, there was an assistant, or a peon. And He was to maintain accounts and do His work there at the station.

One day, that train was late and Brahmanand Ji told His assistant, "I will just sit in my office and I will sit for meditation. So, let me know when the train comes."

So, when He sat for meditation, His mind was clear and He sat there. Where He had planned to sit for about forty-five minutes to an hour, He sat for two hours.

So, that train came in about one hour and fifteen minutes and it took the passengers and went on.

When, after two hours, Brahmanand Ji got up from His meditation, He was afraid that the train would have come and left and nobody would have given the tickets. And he felt, "At the next station, if those ticket masters check, then I will lose my job for not having given any tickets here."

So, He came out and asked His assistant whether that train had come?

The assistant told Him, "Yes, that train has come."

Then, He questioned him as to who flagged the train off? Who gave the tickets? And who filled the register?

So, the assistant was in a dilemma, because he had seen Brahmanand Ji Himself flagging off the train and giving the tickets.

So, Brahmanand Ji ran into His office to check His register. And, indeed, in that register, all the tickets issued were all correctly recorded and the money was all accounted for. So, He was very surprised as to who had done all of this when He was sitting in meditation?

So, He then realized that it must have been His Master, indeed, Who would have done all of this. And He prayed to the Master and He said, "O Master, You are the Doer of everything. It is You only Who is doing all of this. And so, from now on, You alone do that work and I will do Your work. I will sit in meditation."

So, He did a lot of meditation and He went within. And He transcended several planes and He has written a lot of Banis — bhajans — on the pangs of separation from His Master.

So, there is also now a temple in India, a Pushkar pilgrimage. And that is very popular pilgrimage.

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So, your Master is not sitting far away. He is very much within you. And when He sees that you have a lot of love and affection for Him, then He opens the door and He extends His Grace to you.

Therefore, whatever our Masters tell us that we need in the Satsangs, we should try to bring that into our life. We should listen to Satsangs daily and, not only listen, but try to bring it into our lives. And do that meditation. And do that Simran and Dhyan, which They tell us to do on a daily basis.

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So, the time is good and the atmosphere is quiet. And let us close our eyes and get connected to Simran and Dhyan.

32

Meditation Talk
11 Jan 2019 – Afternoon

Mastana Ji — God Almighty Has Made His Entire Creation Within This Human Life Form

SANT JI USED TO RELATE THESE INCIDENTS of Mastana Ji, a Baluchisthani. Mastana Ji used to have this habit of creating a nice-looking structure — a nice building — and then, destroying it.

Like that, He did it several times. And once, He had brought in an engineer and constructed a very beautiful glass house — like a glass house in Bangalore. And this engineer knew about this habit of Mastana Ji, so he went to a marvati — a businessman — and he told him, "This Mastana Ji has this habit of breaking all the buildings that He constructs. This is such a beautiful building. Why don't you offer to purchase it from Him?"

So, that marvati liked that building and he went to Mastana Ji. And, with folded hands, he stood and he bowed to Him while He stood there.

Mastana Ji asked him as to why he had come? And he said, "I've heard that You construct nice buildings and You break them down. So, this is a beautiful building that has been constructed and I would like to, actually, buy this from You. You can sell it to me."

So, Mastana Ji got very annoyed with him. And He told him, "Leave this place. Get out from here. Because you do not care for this wonderful body — this building of yours that has been given to you. That is getting destroyed and you don't care about it. But, you are more worried about that brick and mortar building and you want to save that building. So, leave from here."

And then that marvati businessman felt ashamed and he left from there.

* * *

So, this body has been given to us by God Almighty. And this temple has a speciality, which is not there in any other life form.

This body that has been given to us — this life form that has been given — in this, God Almighty Himself is residing and He has made His entire Creation within this life form.

So, Mahatmas say, “This is the temple that has been given by God Almighty and those who have gone within have got the jewels of knowledge. They have manifested those jewels of knowledge and they had gone and seen within themselves.”

People search for God Almighty in different places. Some people search for Him in the jungles and mountains. Others search for Him in pilgrimages. Still others look for Him in the holy scriptures and books.

So, Mahatmas say, “He is very much within you. You don't have to go anywhere outside.

Saints say, “God Almighty resides within this body.” And They show us the Path of going within this body.

At the time of initiation, They also explain to us what are the planes within, and what kind of Lights are there, and what kind of Sounds are there within. And They give a full description of everything that is there within.

The Master is not telling us to go inside alone. The Master is there at all times with us. When we go within, we first manifest the Form of the Master. After the Radiant Form of the Master is manifested, He is there at all times with us and, in each of the planes that we go to, He is there always with us.

So, what the Masters have told us and taught us, we should follow that and we should try to go within and see for ourselves and satisfy ourselves.

If we read just the books and all the holy scriptures and try to find out about it, we will not get that kind of satisfaction. Thatwe can only get when we actually go within.

So, when you go within, you will have that satisfaction and you will also have that faith in God Almighty. And then you go within and see for yourself.

Like we do all our activities every day, we should also spend time for our spiritual practice for our soul — every day.

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The time is good and the atmosphere is quiet. So, we should make the most of it. Let us close our eyes to get connected to Dhyan and Simran.

33

SATSANG
11 Jan 2019 – Afternoon

If There Is Happiness And Contentment, It Is Only In The Lap Of Your Father — God Almighty

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The paathi sings the Bani of Sant Dadu Dayal Ji from the book: Santo Ki Bani...

Dadu kartha hum nahi,
Kartha aure koyi.
Dadu kartha hum nahi,
Kartha aure koyi.
Kartha hai so karegaa,
Tu jin karthaa hoyi,
Tu jin karthaa hoyi.

THIS IS THE BANI of Param Sant Satguru Dadu Dayal. Dadu Dayal Ji has been a great Saint and He was in Rajasthan about three hundred, three hundred fifty years back.

Saints have been coming in this world from time to time and They are sent by God Almighty. When Dadu Dayal Ji was about five years old, there was a power Who wanted to give initiation to Dadu Dayal Ji. But, he did not take initiation at that time, because he was as a child — he was a five-year-old child and he did not want to take initiation in that state.

Then, that power again manifested when he was twelve years old and he got initiated at that time.

He used to be very simple and he used to shave his head and he would wear a few clothes and, in the mornings also, he would take a pot go out for nature's call.

So, influenced by His Satsangs, two pundits wanted to go and attend His Satsang and listen to Him. And they took out the time of 6:00 AM as a good time — as an auspicious time — for them to visit and attend His Satsang. And, they were wanting to take initiation from Him.

When they approached His ashram and they were at the gate of the ashram, Dadu Dayal Ji was going to attend nature's call and He was carrying that pot with Him as He was going out.

When He crossed them — the two were entering and He was going out. Now, when a bald person crosses, pundits consider it inauspicious. So, they felt, "This is an auspicious time to enter the ashram but, unfortunately, this bald person has crossed us. So, it has become inauspicious."

And the way to correct that inauspiciousness, the procedure, was that both of them had to knock on the head of that bald person. So, both of them knocked on His head — twice.

Once they knocked on His head, He also quietly bowed His head down and they both knocked on His head to clear that inauspiciousness.

He was dressed in one dhoti. Half of the dhoti he had around his waist and half he had on his shoulder. And looking at a person like that — who was born, as such — they did not realize that He was a Master. So, they gave Him a knock and then they went inside the ashram and Dadu Dayal Ji went out to attend nature's call.

So, they both went inside – those two pundits — and when they asked the sevadars, they were asked to wait in the hall. The sevadars said, "He is getting ready to come."

So, they waited.

Meanwhile, Dadu Dayal Ji got ready. He had a bath, etc. — changed, and He came in. Once He came into the hall, they realized their blunder — that this was the same person that they felt was an ordinary person who was there, and they had knocked on His head. And He was the very Master Whom they had come to take initiation from. They were scared in that hall whether they would get initiation from Him, now that they had done such a thing.

So, they both bowed down to Him and, with folded hands, they asked for forgiveness and they told Him that they were extremely sorry that they had knocked on His head to make it auspicious.

He said, "Never mind. It doesn't matter. When a person goes to buy an earthen pot also, even if it is half a paisa's worth, he knocks the pot and sees whether it is worth it. So, it doesn't matter. You have come to meet the Master, so you have knocked and checked!"

He was a very simple person — a very kindhearted person. And that is why His name was Dadu Dayal.

Dadu Dayal Ji says, "God Almighty is the Doer. He is doing everything. And you are not the Doer. You are not doing anything."

So, you should not worry about all these things that are to be done. You should not carry worry in your mind. You should allow that worry to be with God Almighty, Who is the Doer. And you should, instead, worry about going and meeting Him.

Each person comes into this world with his own fate deeds. And, as he grows up in this world, as he grows of age, his Pralabdh also goes with him. And God Almighty also provides for him, according to that Pralabdh, or according to those fate deeds of his.

If you see the example of our previous president, Abdhul Karam, he also was born in a very poor family. In fact, it was so poor that the family could not provide for his education. So, when he was of a very young age, he would go and distribute newspapers and, from the money that he got from that distribution of newspapers, he would use that for his studies.

That way, he would go out on a cycle and distribute newspapers in the morning and, after that — after about one hour of distribution — he would come back, and then go to school. That is how he grew up.

So, if you see, he had a bent of mind for studying and he studied and he excelled in those studies and he became a scientist. And, from a scientist, he also became the President of India.

When he became President also, he would meet his friend. This friend he had right from the beginning and he would often consult his friend. Both of them would consult each other.

So, when he became President, he went to that friend, and he told him, "I have become the President now and I will be provided for by the government, so all my income, which I have collected so far, and all my savings from my employment, that should be distributed. Give it to the poor girls for their education and for their upkeep. And donate it to schools and other institutions.

So, he used that money and they built schools in very remote places. And, with that money, he also financed the marriages of some women and donated it. So, that way, all that money was put to good use. And he did this becausehe was the President and he would be getting a house and the government would be looking after him after that.

He used to tell his friend, "When I leave this body, I don't want any wealth to be left behind. I don't want any memory, as such, to be left behind. Whatever I have should be spent out. And I should go that way."

So, Dadu Dayal Ji says, "Everyone comes into this world with their own fate. And yet, accordingly, each is taken care of by God Almighty. And, likewise, even you have come with your fate written. So, you should not worry about everybody and about yourself also — and your fate. That is being taken care of by God Almighty. Instead, you should be worried about going back to God Almighty and trying to avoid going back into that ocean of life and death.

If you see Narendra Modi also, he also was born in a very poor family. His father would sell tea from a stall. And he would also help in that work. And see where he has reached today. He is Prime Minister of India now.

So, that is all a matter of fate. Now, how much ever you push a person and how much ever you try to push your fate, whatever is fated will happen. Otherwise, nothing is going to happen.

Everyone is just on an ego trip. And we all feel that we have taken care of such and such a person, or we have taken care of our families, or we have got them up like this and like that. But all that has been actually done by God Almighty and we are simply going on an ego trip on that.

And, in that ignorance, we waste a lot of time worrying about everybody and wasting all our precious time. And, when our life comes to an end because of all of this, we are left with only repentance at that time.

Kaasi taji magahar gayaa,
Kabir barose raam.
Kaasi taji magahar gayaa,
Kabir barose raam.
Saidehi saee milyaa,
Daadu poore kaam.

It is written in the Scriptures, "If one dies in Varanasi, he goes to heaven. And if he dies in Maghar, which is in Uttar Pradesh, then he goes to hell."

Kabir Sahib wanted to prove this ignorance of people. He wanted to show them that this is wrong. And that is why, six months before He left His body, He moved to Maghar from Varanasi.

So, as he tried to clear this ignorance of people, He explained to them, "You will not get salvation because of a certain place where you will die. It is only because of your devotion that you will get salvation."

Kabir Sahib had two disciples — one was Lodi, who was a Muslim emperor, and Bir Singh, who was the king of Varanasi. And, when He left His body, both them wanted to give Him the final rites, according to their religion. So, Bir Singh wanted to take Him — to bring that body — back to Varanasi and do His final rites by putting him on the funeral pyre and burning the body on the Ganges in Varanasi.

Whereas, Sikander Lodi wanted to bury Him.

When both of them started arguing about how they would do the final rites of Kabir Sahib's body, the argument drew down to fights. And they wanted to fight with each other to take that body and either bury or cremate it.

Kabir Sahib felt that this was not proper for His disciples to fight like that.

So, His body was covered in flowers and then He, Himself, made His body vanish and the flowers just settled down. And His body was then not to be seen by anyone.

So, those flowers, which had covered the body of Kabir Sahib — when the body vanished — those flowers settled down and all of them searched in the flowers where that body had gone. And they could not find it. There were only petals and flowers.

So, finally, both of them decided to share those flowers. Bir Singh took half the flowers and he cremated them in Varanasi; and the other half was taken by Sikander Lodi and he buried the flowers.

So, Dadu Dayal Ji also says, "You will not get salvation by dying at a particular place."

Now, Kabir Sahib also got His salvation by going to a place where, otherwise, it was considered inauspicious. So, he died in Maghar and He still got salvation.

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Jaimal Singh Ji Maharaj also was searching for a Master at a very early age. And, from the early age of eight years, he started looking out for a Master. He searched for nearly ten years, after which, he got Swami Ji Maharaj as a Master in Agra. And, once he got his Master, he wanted to stay there. But, on the instructions of the Master, he took up the army.

So, after about twenty years, Jaimal Singh Ji Maharaj went back to His mother — to check up on His mother. And, when He went there, she had also become quite old. He asked her as to what she wanted?

Now, it was a ritual within that family that they used to go to Haridwar as a pilgrimage to take a bath in the Ganges.

So, she told Him, "If You can, You take me to Haridwar so I can take a dip in the Ganges." So, He agreed with her and He took her the next day and they went to Haridwar. And, while she was taking a dip in the Ganges, He sat quietly near a large tree. He sat there for meditation.

When He sat below that tree for meditation, He realized that that tree was the very soul of His grandfather who had died with a vision of going to Haridwar.

So, He climbed the tree a little bit and He took out about four, five leaves – and He ate those leaves and He released that soul from that tree. And that tree writhed and died.

So, like we are driven by our desires, that is how we get our next life. In the desire in which we die, we get the following life like that.

So, every six months, His grandfather had this habit of going and taking a dip in the Ganges and he had died with that desire. And that is how he was born as a tree near that river Ganges in Haridwar.

* * *

So, one cannot get salvation or consider that he has done good deeds by simply going on a pilgrimage or dying at a particular place. It is only by your devotion that you will get your salvation.

Dadu roji ram hai,
Rajik rijak hamaar.
Dadu roji ram hai,
Rajik rijak hamaar.
Dadu us parsaad su,
Poshya sab parivaar,
Poshya sab parivaar.

Dadu Dayal Ji says, "Here, deeds are of the essence and we have to be focused in what deeds we are going to be doing. I kept devotion as the primary deed that I should be following."

He says, "God Almighty is the Giver. He is giving to everyone. But, whether it is a king or a pauper, everyone has to do his deeds and everyone is doing his deeds. But, God Almighty is the Giver."

Panch santoshe ek su,
Man matvaala maahi.
Panch santoshe ek su,
Man matvaala maahi.
Dadu baagi bhookh sab,
Duja bhaavai naahi,
Duja bhaavai naahi.

Dadu Dayal Ji says, "It is our five karmendriyas, which are drawing us outward. If we are able to control those five karmendriyas and our mind gets absorbed in the devotion of God Almighty, of the Master, then all our desires will vanish and all our needs will vanish."

When we do not have our five karmendriyas in our control — though we are doing our good devotion, we are doing our Simran Bhajan — these karmendriyas draw us out and they make us do deeds. And whatever we have gained by doing that Simran Bhajan, we have to then spend that on redeeming that deed, which we have done because of those karmendriyas.

Therefore, we should have control on our sense of smell, taste, and seeing, and our sense of touch; and all these organs, which are attached to these senses should be in our control. If the mind is then absorbed in the devotion of our Master, then we are free from all of this and we will be free from desires.

Great mahatmas, rishis, and munis have tried to get a control on their karmendriyas by going in the forests, or going in solitude and doing their penances and austerities there. They have been trying to keep themselves away from the rest of the world. And there, they have done pranayamas and they have been able to go within as a result.

These five karmendriyas are facets of Maya. They are not small and they cannot be ignored. They are very powerful. But, Masters have given us a very simple, straightforward way of doing Bhajan Simran. And by doing our Simran and Bhajan regularly, we are able to cleanse the mind and we are able to gain a control on these indriyas.

By doing Simran Bhajan regularly, we are able to cleanse our mind and we are able to bring about a transformation within ourselves. Our way of thinking, our way of behaving, and our attitude in life, changes and transforms. And that is how we are converted and transformed from an ordinary human being to God Almighty.

By not doing our Bhajan Simran, but instead, we try to force ourselves to control these five karmendriyas then, what happens is that they strike back — and they come back with a mightier force to strike back and we are not able to control that.

Dadu sahib mere kappade,
Sahib meraa khaan.
Dadu sahib mere kappade,
Sahib meraa khaan.
Sahib sir kaa taaj hai,
Sahib pind paraan,
Sahib pind paraan.

Dadu Dayal Ji says, "God Almighty is my clothes and God Almighty is my food. God Almighty is my body and God Almighty is my pranas." And, that way, He looks at God Almighty as everything. And He is able to manifest God Almighty.

Masters are happy with the way God Almighty keeps Them — whether They have got joy or They have got sorrow, whether They have got wealth or They have got poverty. They look at all of this as being given by Their God Almighty. And, in that Will of God Almighty, They are always happy.

But, for a householder, the moment we have some difficulties, we start questioning. Where we have a ton of our deeds and we are facing some bad deeds and redeeming them, we find

difficulties in life. And then we start questioning as to why such a thing has befallen us, why we are in such a bad situation? And then, we start doubting on our Master and on God Almighty.

* * *

When the Mughal emperors were punishing Arjan Dev Ji — they were giving Him very severe punishments — they were making Him sit on a hot plate. And, on that, they were pouring hot sand on His head. They were giving Him extremely high torture. He had a friend — Mian Mir — who was a fakir.

Mian Mir, when he came to know that Arjan Ji was being meted out such treatment there in Delhi, he came to see Him. And, in front of him, Arjan Dev Ji was being made to sit on that hot plate. So, with folded hands, he asked Arjan Dev Ji, "How are You going through all of this? If You just even give me a small indication, I will bring this whole city down. I will break it brick by brick and I will flatten it all."

But then, Arjan Dev Ji said, "That is something even I could have done. If you look up, you will see 330 million gods and goddesses, who have offered to do that for me." So, He said, "No, I am happy in the Will of God. Whatever He is choosing to do is sweet to me. So, I am happy in His Will."

* * *

So, Masters are always happy and surrendered in the Will of the God Almighty. And They have no grudges. They have nothing to complain about. They are always happy in His Will because God Almighty is everything for Them. Their conscience, Their body, everything, is God Almighty. They are completely soaked in God Almighty. They know that not a leaf can move without the Will of the God Almighty. And that is why whatever is happening and whatever They are going through cannot be without the Will of God. It is with the Will of God Almighty only that this is happening. So, They accept that and They are completely surrendered and happy in that Will.

Sai sat santosh de,
Bhaav bhagati besaam.
Sai sat santosh de,
Bhaav bhagati besaam.
Sidak saboori saach de,
Maange dadu das,
Maange dadu das.

Dadu Dayal Ji says, "God Almighty — give me the virtues of continence and satisfaction and kindness. Give me these virtues. And let me, in these virtues, not have any desires. Let me be completely soaked and imbued in Your devotion."

Masters and Mahatmas and Saints, all of Them are happy and content in the Will of God Almighty and They do not ask for niceties from Him. They do not ask for anything from God Almighty because They know that there is nothing permanent. Everything is in motion. Everything is non-stationary and it is all changing. So, there is no point in asking for anything.

Everything we have outside is all attached to our body. It is not attached to our soul. And when we have to leave our body — when the soul leaves the body — then everything else also is left behind here. And the only thing that is carried is the burden of karmas, which it has accumulated by desiring all of these outside, material things.

Dadu daava door kare,
Nirdaave din kaat.
Dadu daava door kare,
Nirdaave din kaat.
Kete soudaa kar gaye,
Sansaari ki haat.
Sansaari ki haat.

Dadu Dayal Ji says, "Get rid of your ego. Shed your ego and become as small as possible. And, only then, you will be able to gain in your devotion to your Master."

If we feel that we can carry our egos with us and, at the same time, do our devotion and become successful in devotion, that is not going to be possible. So, we should not have an iota of ego in any matter for us to go within.

It is this very ego that is making us go, again and again, into that ocean of life and death. It is that 'me' and 'mine', which is making us go, again and again, there.

It is for getting rid of this very ego that we go to Masters. And Masters give us the path of devotion — Simran and Bhajan. And it is by that Simran and Bhajan that we are able to bring back a gradual transformation of shedding off this ego.

When we do a lot of our Bhajan Simran and we are able to go within and we manifest the Form of the Master and, with His Grace, we manifest the Sound Current within, then we are able to crush our ego. We are able to completely get rid of our ego because then we realize that the Doer is Someone completely different and we are carrying a completely different thought on that.

Dadu daava aadhi ka,
Nirdaava kaisaa.
Dadu daava aadhi ka,
Nirdaava kaisaa.
Dil ki durmat dur kar,

Sauda kar aisaa,
Sauda kar aisaa.

So, He says, "If you have to be proud of something, it should be of God Almighty and it should be of your Master. And, if there is something that you have to work for and spend your time for, you should do that devotion of your Master — and do more and more of that devotion."

Masters give us Simran and Dhyan so that we can transform ourselves and bring about that change. And They look forward to achieving that. But we do not spend time doing that Bhajan and Simran and we, therefore, are not able to bring about that transformation.

Nahi tahaan se sab hua,
Fir naahi ho jaay.
Nahi tahaan se sab hua,
Fir naahi ho jaay.
Dadu naahi ho raha,
Saaheb se lau laay,
Saaheb se lau laay.

He says, "At one time, you were not there and this Creation was not there. Now, you are there and this Creation is there. But, you have to come to a stage where you are not there and this Creation doesn't exist for you. In that state, you will be able to go back to God Almighty."

God Almighty has emanated Shabd from Himself. And that Shabd has come down and created various planes. And all of these planes are completely done by that Shabd.

Guru Nanak Sahib says, "That Shabd, which has emanated from God Almighty, that is responsible for this world. It is responsible for the sky. And it is responsible for this entire Creation. And it is that same Shabd, which is resonating at your Eye Center."

So, this whole Creation has been created by that Shabd. And everything that we see has been created by that Shabd. There will be a time when that Shabd will again assimilate all of this back into itself and all of this will, again, cease to exist.

There is a fixed time for this Creation to continue in this state, and then, at some point, it will fold back into the Shabd.

So, He says, "Therefore, this Creation and everything is all subject to destruction and will cease to exist at one point. So, if there is one thing, or one person, that is God Almighty, Who will continue. And that is why you should spend your time in remembering God Almighty."

This soul is the son of God Almighty. And, till this soul goes back to his Father, God Almighty, he is not going to be happy and content. He is not going to get contentment.

Happiness and contentment do not lie in any wealth or any wealth accumulation. It does not lie in any status or any satiation of your ego. And it is not in any position that you enjoy in the society. So, none of these are going to give you happiness and contentment. If there is happiness and contentment, it is only in the lap of your Father — God Almighty.

So, when that Sound Current, Shabd, is manifested within with the Grace of the Master, then we are able to control this ego. We are able to control the mind. And that is the time when we get contentment and we get happiness. Then, the mind gets connected there. The mind comes in our control because the mind leaves. Once it is connected with the Sound Current, it no longer desires the world. And where there is no desire of the world, then we are not chasing the world any longer because the mind then wants to go back to its own True Home.

Nanak Sahib also says, "Those who have manifested the Sound Current, only they are happy. Everyone else in this world is unhappy.

Nahi tahaan se sab hua,
Fir naahi ho jaay.
Nahi tahaan se sab hua,
Fir naahi ho jaay.
Dadu naahi ho raha,
Saaheb se lau laay,
Saaheb se lau laay.

Radhaswami.

34

Meditation Talk
12 Jan 2019 – Morning

It Is Not Proper To Force This Path On Everyone In The Family And Have That Kind Of Expectation

KABIR SAHIB HAD INITIATED Dhani Dharam Das and his wife and, sometimes, He would go to their house.

They had one son – Narayan Dass — and whenever Kabir Sahib visited that house, Narayan Dass never came in front of Him. He used to leave and go outside.

So, Dhani Dharam Das wanted that his son also should come on this Path and he should also get initiation from Kabir Sahib. So, he was trying to bring him to meet Kabir Sahib. And, when he would forcefully bring Narayan in front of Kabir Sahib, Narayan Dass would turn his back to Kabir Sahib and stand.

So, Dhani Dharam Das tried a lot to have Narayan Dass come and take the Darshan of Kabir Sahib, but all those attempts failed and he was quite dejected.

And then, once, he told Kabir Sahib, "I have been trying to get Narayan Dass on the Path and I've been trying to get him to plead to You and take Your Darshan, but he is, somehow, always avoiding You. And he is speaking ill about You."

So, Kabir Sahib said, "Don't worry about him. He is the avatar of Niranjan and he is going to be doing the preachings in your opposition. So, you stop worrying about him."

But, ultimately, he was a father. So, his attachment to his son remained. And, after about two or three years, once again, he asked Kabir Sahib that He initiate Narayan Dass.

So, Kabir Sahib got annoyed with him and He said, "You stop worrying about him. He is the very avatar of Niranjan. And if he is too much in your thoughts and you are worry too much about him, you will actually be making your way to hell. So, stop doing that and don't worry about it."

So, Dhani Dharam Dass Ji told him, "He is my only son, but what should I do?"

Kabir Sahib told him, "You will get one more son who will be a good devotee."

So, on the Blessings of Kabir Sahib, Chudamani was born in the house of Dhani Dharam Dass. He was his second son. And Chudamani continued as a successor of Dhani Dharam Dass. And, after Him, there were forty-one total Successors on that same Path.

On the other hand, Narayan Dass continued to preach against Dhani Dharam Dass. He would show his mystical powers and he would try to get people attracted to him instead of going to Dhani Dharam Dass.

It was only people with past impressions who would go to Dhani Dharam Das. And such souls with past impressions do not get misled on the way. They always go and seek the Master. They always are attracted towards a True Master.

In the same way, Lakshmi Chand and Sri Chand were born and they were sons of Guru Nanak Sahib. But, they preached and they opposed Guru Nanak Sahib.

So, Sri Chand started his own preaching and, in his lineage, there was Baba Mulak Das who was initiated by him. And Baba Mulak Das's initiate was Bishan Das who initiated Sant Ji.

So, even in the families of Mahatmas, there are different types of souls with different types of impressions that are born. And so, Saints and Mahatmas tell us, "Don't worry about your children, because each one is coming with his own past."

Even in a family, there are different people, and some children do not take to this Path and they have different impressions. So, each one comes with his own past impressions. And it is also not proper to force this Path on everyone in the family and have that kind of expectation. So, each one is coming with his own fate and his own impressions, and they will go according to that.

So, souls, which come in the company of the Masters and develop their love and affection for the Masters, are, indeed, very fortunate souls because their future is taken care of and they should, therefore, not worry about others. They should stay focused on the Path and follow the instructions of their Master and develop their devotion towards their Master.

So, where there is an initiate of a Master in a family and he is doing his Bhajan Simran, then other members who have past impressions will automatically start getting attracted towards the Master and they will automatically start coming.

And those who do not have those past impressions may take longer to come within the company of the Masters.

I have seen so many families where there is one member who has taken initiation and then, after following him, the entire family has subsequently, over a period of time, got initiated.

So, this is the Grace of the Master that works on that family.

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The atmosphere is quiet and we should make the most of this quiet atmosphere. So, let us close our eyes and get connected to Simran and Dhyan.

35

Meditation Talk
12 Jan 2019 – Afternoon

You Have To Fight The Mind Rigorously To Get Control Over Your Mind

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ONE OF THE DISCIPLES of Sawan Singh Ji Maharaj was Bangali Babu. He used to do his duty at the Beas Station and it had been a few months since he had been initiated by Sawan Singh Ji Maharaj. And he used to do is Bhajan Simran a lot.

He was not married and, after coming back from his duty at around 5:30 in the evening, he would ask his servant to prepare his meals and keep that covered. Then, He would tell the servant, "You can have your meals and go and rest."

Then, he would go out for a walk and get fresh, and he would sit in front of that plate, which was covered — his dinner — and he would tell his mind, "O mind, if you do not do your meditation well today, you will not get to eat this food. So, only if you do your meditation well, then I will give you this food." And then he would sit for his meditation and that would go on, sometimes, till late night, 12:00, 12:30, sometimes 2:00 AM, 3:00 AM. So, that way, he would sit and, if he did not enjoy that meditation, he would not get up for eating that food.

Sometimes, when the mind would not listen and would keep wandering, it would even be up to 6:00 AM that he would sit for meditation. And, where the mind was not listening at all, in the morning, he would then, get up and get ready — and give that food away to some animal.

So, he sat in this way for about one year.

Whenever we make such efforts and we are dedicated towards those efforts, we definitely get success in those efforts.

So, that way, one day, he was able to do good meditation and go within and manifest the Radiant Form of the Master within. And his problem of a lifetime was solved like this.

In those days, the sangat was quite limited. There weren't too many people.

Sawan Singh Ji Maharaj called Bangali Babu once and handed him the mic. And He told Bangali Babu to explain to the sangat as to how he was able to gain a control over his mind.

So, he explained how he had this fight with the mind. He would abstain from food if the mind would not be doing its meditation well. And, as a result, there were many days on which he had to fast throughout the night. And, eventually, over a period of one year, he was able to gain control over his mind.

That way, Bangali Babu explained it in the bhandara to the sangat. And Sawan Singh Ji Maharaj said to the sangat, "This is how you have to make efforts to control your mind. You have to fight with the mind and you have to maintain this kind of a rigor. Only then you will be able to get a control over your mind.

A sadhu has to always fight with the mind and he has to always keep an eye on the mind, as to what the mind is involved in and to where the mind is running away to. He has to constantly be vigilant about the mind and bring it, again and again, back towards Simran and meditation.

So, therefore, it is said, "Till you control your mind, you will not be able to manifest the God Almighty.

Somanath Baba Ji has also said, "You have to fight daily with the mind. And only when you fight like a brave soldier with the mind, you will be able to get a control over the mind and be able to get success on this Path."

Therefore, if we leave it to the mind to decide when it is going to do the meditation, and leave it to the mind to do it tomorrow or the day after then, that way, we will never be able to gain control on the mind — we will never be able to do our meditation.

Kabir Sahib also says, "Whatever you have to do tomorrow, you should do today. And, whatever you have to do today, you should do now — because you don't know at what point there will be calamity. And you will, then, lose the opportunity of doing it altogether."

We have all been given a limited number of breaths in this lifetime. And it is not mandatory that everyone has got a long life and everyone has got the same number of breaths so that everyone lives to a ripe old age to do his meditation.

There are a lesser number of breaths given to some people — there are more number of breaths given to others. So, we should not count on that and take those number of breaths for granted. We should always be vigilant about ourselves and do our meditation because God alone knows when our breaths will be over. And then we will be given a word to leave this body and the angels of death will come to fetch us.

Therefore, we should not take our breaths for granted because all these number of breaths given are all different. We should not leave the mind unattended. We should always put the mind towards our meditation and use each breath.

* * *

So, the time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

36

SATSANG
12 Jan 2019 – Afternoon

Focus On Your Own Bhajan And Simran And Those Who Have That Thirst For Spirituality Will Themselves Come Searching

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The paathi sings the Bani of Sant Kabir Sahib from the book Kabir Sakhi Sangrah…

Madhur bachan hai aushadhi,
Katuk bachan hai teer.
Madhur bachan hai aushadhi,
Katuk bachan hai teer.
Shravan dwaar hau sanchare,
Salai sakal sareer.

THIS IS THE BANI Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib is pointing out that if we want the love and affection from somebody, then we should also first share that love and affection with them. We should extend that love and affection to them. And, if we are expecting love and affection but we are, in turn, opposing them, then we will not be able to get that love and affection from those people.

So, there are different types of Banis written by Masters on this. Kabir Sahib says, "You should weigh whatever you are saying. And, only then, you should measure your words and speak." So, He says, "You should speak sweet words to others."

He says, "If you have love in your heart and you speak sweet words with the person, then that person is also going to speak sweet words and share that love and affection with you. If you have ill feelings about that person in your heart — but outwardly, you are speaking sweetly — even then, he will not be able to share that love and affection with you."

So, speak sweet words. By speaking sweet words, we cool the mind and we feel warmth in the heart and we feel good about it. Likewise, when sweet words are spoken, the other person also will be reciprocating with sweet words, and he will also have warmth in his heart.

So, we are satsangis and, accordingly, our behavior and our attitude and the way we talk, all of that should reflect as a satsangi — because we have a Master. And Masters, through Their

Banis, explain to us about various facets of life, about how we should be behaving, how our behavior and attitude should be, and while we have all of this, how we should remain in touch with our meditation and in the memory of our Master.

Unlike satsangis, the outside world is all embroiled in all outward desires and materiality. And they do not get this wisdom from the Masters. So, that is what the satsangis have to reflect.

When someone meets a satsangi, he should understand that this satsangi or this person has a True Master Who is his guiding force — unlike the rest of the world where they do not have the advantage of such wisdom. The satsangis should be able to reflect that difference.

* * *

Draupadi had invited the Kauravas when the Pandavas made their new house and new palace. That palace was crafted by the gods and it was so beautifully made. There were so many illusions that, where there was water, it was actually dry; and where it appeared that it was dry, there was water. So, it was a very beautifully made palace.

The Kauravas — the cousins of the Pandavas — were invited to see the house and the splendor of the house. So, when they were moving around the house, Duryodhana was in that illusion of the water and dryness. Whenever he felt there was water, he would take his clothes and he would tread carefully — but that would be dry land. And, likewise, where it was appearing to be dry, he would walk straight into it — but there would be water. So, he was not finding his feet properly in that place.

Now, Draupadi, who was drying her hair on the balcony, saw this funny way in which Duryodhana was walking and she passed a very sarcastic comment. She said, "The son of a blind man is going to be walking like a blind man."

So, that one sarcastic comment resulted in the Mahabharata— in the war — and it resulted in the death of so many people and the complete annihilation of the Kauravas. And that was only because of one sarcastic comment, which she passed and which he took offense to and he kept it in his heart. So, see the impact of one wrong sentence that people make.

The sentences that we speak — the words that we speak — have a lot of bearing. When we listen to the Masters, one sentence of the Master is enough for us to transform our entire life.

Like that, the sentences we say or how we talk can cause a lot of heartache, and then people take offense and take that sentence to heart – take what we say to heart – and keep it for the rest of their lives. And they always have that grudge against us because of such harsh sentences spoken against them.

So, Kabir Sahib says, “Sweet words are like medicine to a person — to whom those words are spoken. And harsh words are like an arrow and they hurt. They permanently hurt a person. And, it is then not possible to heal that wound.”

Bolath hee pahichaaniye,
Saahu chor ki ghaat.
Bolath hee pahichaaniye,
Saahu chor ki ghaat.
Anthar ki karanee sabe,
Nikase mukh ki baat.

By the way a person speaks, one can understand as to whether he has wisdom or he is wise; or he is shallow in his understanding. So, everything is in the way a person speaks.

When Mahatmas speak sweet words, that is very pleasing to listen to and we urge for more words to be spoken by the Mahatmas so that we can enjoy more of what They say.

Likewise, if someone speaks very harsh words, then we don't like to listen to those harsh words. In fact, we like to distance ourselves from such people who are very rude.

Just from one’s spoken words we can come to know whether a person is a thief or he is a good person.

Jin doonda tin paayiya,
Gahire paani paiti.
Jin doonda tin paayiya,
Gahire paani paiti.
Jo baura dooban dara,
Raha kinaare baiti.

He says, “Those who have taken the plunge into the ocean of devotion have been able to procure that pearl of devotion. And others, who have kept thinking and surmising about it, have remained on the shores and they have not been able to get that pearl of devotion.”

The fishermen go to seek pearls and oysters. They go in a small boat in the deep sea to find these shells floating on the water. Two people, generally, go in a boat and one of them dives down. And, at the bottom of the sea there, he is likely to get those oysters. He dives down deep, and then he collects all those oysters and shells.

So, they procure those shells. Some of those shells have animals in them and some of them have pearls. So, they bring all of that up and they do not fear the other creatures in the sea.

Like that, if someone takes a steamer, but on the shore near the coast he is scared of the waves and he is worried about his family and his other activities, then he is not going to be able to go down into that deep sea and get those pearls.

Kabir Sahib says, "Those who have taken the plunge into the ocean of devotion, have been able to get that pearl of devotion. And those who have been only thinking on the shore about what will happen and they keep only intellectually thinking, those people are not able to get that pearl of devotion."

Those who have gone to the Masters and have a resolve and have faith in the Masters and whatever the Masters have told them to do, they have gone and practiced it. They have not procrastinated about it, but have done that practice with faith in the Master. They had been able to get that pearl of devotion.

Unlike the others who have gone to the Masters, but who have not got themselves to resolve on what the Master has said, they keep procrastinating it. They will do meditation after some time, or tomorrow, or the day after, when they get old. So, all of these people who just keep thinking like that are not able to get that pearl of devotion.

Gyaan ratan ki kotari,
Chup kar deeje taal.
Gyaan ratan ki kotari,
Chup kar deeje taal.
Paarak aage koliye,
Kunji bachan rasaal.

Kabir Sahib says, "When you go within, do not disclose the experiences that you get. Keep them a secret. And only disclose them to the person who is able to discern them and who is able to understand them."

If you go and talk about Sant Mat and about the Path and spirituality to people who are lost in this world and who are completely drawn by their desires, they will not be able to understand this Path.

If you find that the person is wanting to understand the path of spirituality and is bent toward spirituality, and he would like to listen to what you have to say on this Path, then only you share what you understand on this Path with that person.

Saadh sant tehi janaa,
Jin maana bachan hamaar.
Saadh sant tehi janaa,
Jin maana bachan hamaar.
Aadhi ant uthpathi pralay,

Dekhahu drishti pasaar.

He says, "Those who are sadhus — they have done that practice and they have gone within. And, when they have gone within, there they have understood how this creation has taken place — how this creation is going on — and they understand all of that.

* * *

Fourteen kilometers from this place, there is a place called Kaiber and it's in the Chintamani Taluka. And there, there was a mahatma by the name of Narayan Tata. And for a livelihood, he used to sell bangles. He had about four children and he would sell bangles. He was a very devoted person. And, when he sold his bangles, typically, in those days, not much currency would be exchanged. It was more of a barter. So, instead of bangles, one would get some rice or ragee or something like that.

One day, he was returning, having sold the bangles, and he was carrying some of those exchanged groceries. And, while returning, he met a sadhu on the way and, being a very devoted person, he stopped by to talk about spirituality with that sadhu.

So, he met with the sadhu and then they both talked about spirituality and Narayan Tata had a lot of his doubts cleared when the sadhu explained about the spiritual path. And Narayan Tata was not initiated, so he asked if that sadhu would be able to initiate him.

When he requested, that sadhu immediately agreed to give him initiation and he initiated him then and there itself.

Now, Narayan Tata was wondering — that had he asked for initiation and he got it immediately — so whether, really, that initiation and that mantra that was given to him was truly of value. So, he told that sadhu, "You have given me this initiation immediately upon my request. But, how do I know that that mantra has taken effect or become embedded within me?"

So, that sadhu then just looked around for a small white pebble and he gave that white pebble to Narayan Tata, and he said, "You just keep this in your mouth and you do the simran of the mantra that I have given you." And when your simran becomes perfect — that mantra is realized within — then this pebble will automatically become sweet and you will be able to taste the sugar there."

So, upon being explained like this, Narayan Tata left all his belongings there itself under the tree and he walked about three kilometers uphill. There was a small temple and a cave near that temple. So, he went and sat there to do his simran.

Now, so many questions may have come up in his mind — like when he was getting this initiation and upon being explained as to what he was supposed to do — but he did not heed

anything that the mind could possibly have put up to discourage him. Instead, he just chose to go and, straightaway, just try out that simran and sit there.

So, not heeding the mind and the questions of the mind, he straightaway went to test that simran out. He went and sat in that cave for meditation and for simran. There, he sat for three years to do that simran.

Now, he left everything and all his belongings, his family, all of that behind and he didn't worry about anything, but just focused on what that sadhu had told him. And he did that.

Now, when someone like this sits in devotion of God Almighty, then God Almighty also, automatically, takes care of him. He extends His Grace on that person.

A small boy in a nearby village was motivated to go there and carry a vessel of milk. And, every day, he would carry that milk to Narayan Tata and cover it and leave it. And then, Narayan Tata would take that milk and that's how he got his sustenance for three years.

At the end of three years, he was able to cleanse his mind with the simran that he had done. And his burden of karmas reduced. And, with that, the mind became pure and the transformation took place and he was able to come to the Third Eye and manifest the Sound Current. And, thereafter, that pebble also became sweet. And, from that time, they called him 'Yogi Tata'. Thereafter, he became Yogi Tata. And then, whoever would come and visit him, he would just pick up pebbles and give them and those would get converted into rock candy or sugar. And, today also, there is an ashram there. And, today also, they distribute that sugar as prashad.

So, it was one word of that sadhu that transformed Narayan Tata into Yogi Tata and he left everything behind and took that plunge of devotion and sat there for three years.

Paani pyavath kya fire,
Ghar ghar saayar baari.
Paani pyavath kya fire,
Ghar ghar saayar baari.
Jo jan tirshavanth hai,
Peevega jhak maari,
Peevega jhak maari.

Kabir Sahib says, "Stop wandering here and there, giving water to others and offering water to others. Instead, you focus on your own sustenance, your own within, and do your own Bhajan Simran. And those who have that thirst for spirituality, they will themselves come searching."

Those who are desirous of following or pursuing the path of spirituality will come themselves and search for the Master. There is no point wasting your energies, trying to go place to place

and trying to convince people. So, leave it for everyone to find their own and come on their own.

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For example, I was doing seva in the Kengeri Ashram. Kengeri, as a village, is was less than half a kilometer away from the ashram, but not a single person from that ashram came and got initiation from Somanath Baba Ji.

However, people from Bangalore came — people from Hubli, Dharwad, and Sirsi, and so many other places — Bombay, Maharashtra, and as far as America and Germany and France. People have come from all over the world. For them, it is a pull of that spirituality which automatically happens.

So, those who have impressions from their previous lives, there the Masters and God Almighty, automatically, pull them and bring them in the company of the Masters. That is the law of God Almighty Himself.

So, Kabir Sahib is trying to say, "Those who have that thirst for spirituality, they will find their own way to go to the Master and they will get their satiation from the Master.

Jo tu chaahe muj ko,
Chaadi sakal ki aas.
Jo tu chaahe muj ko,
Chaadi sakal ki aas.
Mujh hi aisa hui rahe,
Sab sukh tere paas,
Sab sukh tere paas.

Masters say, "If you wish to manifest me within, then follow my Teachings and imbibe and follow what I have explained." Masters have explained to us that we should do Simran and Bhajan, which is a very simple and straightforward thing to do. At all times, it is very simple to do Simran — whether we are eating food, or walking, or traveling, we should keep our mind associated with Simran and continuously do Simran as much as possible so that, when we sit for meditation, that Simran that we have done the rest of the time helps us and we are able to, immediately, do much better meditation and Simran when we sit for meditation.

So, that is a very straightforward thing that Masters have explained to us for us to manifest Them within.

Masters don't ask us to leave our homes. They don't ask us to leave our families behind and take sannyasas; or go in some desolate place and do our Bhajan Simran. They tell us to do it in our home with our families. They say, "You be content in where you are. Have an honest

livelihood. And, whoever comes to visit you, offer them food and water also. Be content with what you have and be happy in His Will. And, do His meditation." They do not ask us to leave that comfort of our family and home and go outside.

Unlike that, there are sannyasis who leave their homes, who leave their families behind, and they go out in the forest or in the Himalayas and try to follow their spirituality. But there, it is the desire that is driving them. Outwardly, they may change their clothes and they may look like sannyasis; but within, they have the full desire for the world and everything that is all chockablocked inside. And, whatever they have within them as desires, that draws them to their next life.

If we have all of these desires filled in, then we are again going to come back into this ocean of life and death. So, it is better that we stay in the comfort of our homes, but have our love and affection within towards our Masters.

Now, the Kumbh Mela – the congregation of all the sadhus, sannyasis at Prayagraj (Allahabad), that is commencing. At this Kumbh Mela, the government has taken a lot of action and they have provided a lot of facilities. They have even made five-star hotels, which are completely made as temporary structures so that they will facilitate the devotees, the sannyasis, who come. And they are also trying to attract a lot of foreign visitors to this Kumbh Mela.

So, they are expecting about twenty million people to visit Prayag in the next few days. Every four years, the Kumbh Mela is held and there is a huge congregation of all of these sannyasis and sadhus there. But, of course, this time, a lot of facilities are being provided by the government.

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Once there was a Kumbh Mela like this and there were lakhs of devotees who had congregated there at this Kumbh Mela. Shiva and Parvati were observing and Parvati was very happy and delighted, and she told Shiva, "See how many people have come? How many followers you have? I can see a full sea of humanity, who have come. And all of them have come for their offerings to you." So, she was very delighted.

But then, Shiva looked at her and said, "Parvati, they have not come for me. They have come for you."

So, she said, "But, how is it possible? They have come. You look at the kind of people who have come. They have come with long hair and they are all adorned in sannyasi dress. And all of them are like your devotees."

He said, "Okay, you want to test it? Then let us go down there and see. You take the form and you manifest yourself as an eighteen-year-old girl and I will manifest myself as an ill leper,

suffering from leprosy. I will be on that small cart with small wheels. You pull my cart and I will sit on the cart."

So, Pavarti became a beautiful-looking, eighteen-year-old girl and Shiva became like the patient suffering from leprosy — with his body suffering from leprosy. She was pulling his cart and this whole sea of humanity was going for taking a bath in the Prayag — because that was an auspicious time. It is considered very auspicious to have a bath in the confluence of the rivers.

Everyone was going there and they were all observing that this beautiful woman was pulling this very shabby, bad-looking leper. And everyone seemed to be talking to her. They asked her, 'Why are you pulling this person?"

And she would repeat and say, "He is my husband and I am taking him to have a bath in the Prayag so that it can cure his leprosy."

So then, that person would offer, "You leave this person. He is suffering from leprosy. There is nothing left in him. So, why don't you forget him and you come along with me?"

So, like that, from morning to evening, she kept meeting people. And everyone offered her help to take her away from her husband who was, apparently, a leper. And no one took the pain of taking him a few feet away for taking a dip in the river.

Everyone was enamored by her beauty and nobody paid attention to the holy purpose for which they had come.

Towards the end of the day, about seven o'clock or so, one person came. And that person actually offered to take her husband. He carried him on his back and he took him to the riverfront and he placed him there for taking a bath in the river.

And that is where Shiva manifested back into his form and he blessed that person. He told Parvati, "See? I was telling you. This whole sea of humanity is only there and they are enamored by only your beauty. Nobody is there to see the God and the purpose for which they have come here for."

So, Shiva blessed him and gave him salvation. And he said, "See, in these tens of millions of people, it is only this one person who is a true devotee."

So, like that, even in Sant Mat, Masters say, "In tens of millions of people, it is only one person who comes and who is able to get the pleasure of the Masters and manifest the Masters within."

Chaturaayi kya keejiye,
Jo nahi shabad samaya.
Chaturaayi kya keejiye,
Jo nahi shabad samaya.

Kotik gun suvaa padai,
Anth bilayi khaay,
Anth bilayi khaay.

Kabir Sahib says, "How much ever you have read about, or how much ever knowledge you have about spirituality, and how much ever you talk about it, it is of no value until you have gone within and manifested the Sound Current within."

It is like a parrot. If you teach a parrot to speak whatever, spirituality or say 'Ram, Ram', or repeat some holy words, he will do that and he can keep doing that. But, ultimately, he will end up becoming the food of a cat.

So, there is no point in just talking about spirituality. It is really the manifestation of the Sound Current that is important.

He says, therefore, "There is no point in talking and sharing the knowledge about spirituality, unless you have actually manifested the Sound Current within. It is like that parrot. It is Kal who is like that cat and he will come and grab that parrot's life that is just talking about this knowledge of spirituality.

And there, all this knowledge of their spirituality is not going to be of any help and they will be the food of Kal.

Chaturaayi kya keejiye,
Jo nahi shabad samaya.
Chaturaayi kya keejiye,
Jo nahi shabad samaya.
Kotik gun suvaa padai,
Anth bilayi khaay,
Anth bilayi khaay.

Radhaswami.

37

Meditation Talk
13 Jan 2019 – Morning

If Saints Were Not In This World At All Times, Then This World Would Burn And Perish

SAINTS ARE ALWAYS THERE IN THIS WORLD. Kabir Sahib has said, "If Saints were not in this world at all times, then this world would burn and perish. Saints are there, either in a realized form where we know about the Masters, or they remain hidden.

So, there are many Saints Who have gone within and gone to God Almighty, but They don't have the order from Their Masters or from God Almighty to preach the Teachings. So, They are happy and content in Their realization of God Almighty. They stay in Their meditative positions and They remain hidden from the others.

They don't have desires in this world. And, with the Darshan of God Almighty, They are happy and content. When they leave this world, They don't go with any desires and, sometimes, They leave behind one or two disciples whom They initiate. But, otherwise, They have no desires and They go back to God Almighty.

And those Saints Who have the order from Their Master or God Almighty — that They should go about in this world and liberate the souls — They come and They start Their peachings of this Path. They do the Satsang and explain to others.

So, we should not think that there are no Saints in this world. There are Saints at all times in this world. There are some Saints Who are hidden — Who remain hidden — and then, there are some Saints Who do the preaching and Who bring the souls together for liberation.

So, it is ordained by God Almighty that, for a soul to get salvation, he has to go to a living Master. And, only then, he is brought on this Path and he gets his liberation.

All the Saints Who are here in this world, whether They are hidden or whether They are known to everybody, They are not really happy in staying in this world. They pray to Their Masters that the Masters call Them and that They go to Their feet in that blissful state of going within. They are here only because of the instructions of Their Master and They are only happy in the following of those instructions.

When they are called back within, They are very happy to go within to Their Masters, to God Almighty. And, for them, They do not have any desires in this world. Whether They have an ashram or They have belongings, it is of no consequence to Them. It is like a blade of grass, which They can just ignore and go back within.

They do this when They build an ashram or They build some facilities for the convenience of other devotees. It is done for that convenience only and They do not have any attachment for that place. They do not have any desires around that place. For Them, They only desire the love and affection of Their Master and They are very happy and content in that. So, for Them, leaving all of this is of no consequence.

They tell us also that, when we do our Bhajan Simran and go within, and when we also manifest the Sound Current within then, for us also, all of this love and desires that we have in this outside world will be of no consequence.

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When I went to Somanath Baba Ji in His ashram, I got a lot of His Grace and I did seva. In less than six months, He showered a lot of Grace on me.

He would visit Bombay for the Bombay programs. And, in about six months time, my family members also started writing to me and I was getting all kinds of letters from my parents — and mother especially — requesting me to come back.

So, once, He was going to Bombay and those letters would keep coming every fifteen, twenty days. And then, with the effect of those letters, that affection towards my mother and family also started building up and that thought became very predominant within me — that I should also go back to Bombay.

Once I expressed that desire to go back to Bombay along with Him when He was going to Bombay. But, He told me, "You do good night duty and, since I am going to be away, it is important for you to be there. So, you continue with your duty and, when I come back, you can leave."

So, when He returned from Bombay, I could not muster the courage to go to Him and ask Him whether I could be relieved and I could go to Bombay. And it took me nearly one and a half months to muster the courage to finally ask Him.

So, after about one and a half months, when I met Him, I stood and I wanted to question Him. So, He laughingly looked at me and He said, "What is it?" And then, He again looked at me and He said, "What? You want to go to Bombay?"

So, I said, "Yes."

By then, this letter business, which used to incessantly come from my family members, had made that thought very predominant and I had completely made up my mind that I would go back to Bombay.

He said, "Okay. So, what? You are going to do a job there?"

I said, "Yes. I am staying there. I will be doing a job there."

When I told Him, "Yes, I will be looking for a job", He looked at me and He told me, "For four hundred or five hundred rupees, is that a job? You call that a job?"

So, that one sentence of His transformed me completely. I completely forgot that thought of going back to Bombay after that.

He graced me so much that that attachment, which I had for the family and going back to Bombay, completely disappeared forever. After that, I didn't ever have a thought of going back to Bombay or going back to the family.

He graced me in such a way that my attachment, my entanglement and my attachment for my family and others, was completely dispelled. I never had that feeling of attachment ever again. That was the kind of Grace He showered on me.

Ever since, I have, not for a moment, ever had that thought that I have a place where I have to go or that I have family members there. All that has completely vanished. I don't have any such thoughts and that is the Grace of the Master.

So, therefore, whatever our Masters tell us, we should follow Their instructions and do our Bhajan Simran every day. By doing so, we are giving Them an opportunity to shower Grace on us.

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The atmosphere is quiet and we should make the most of it. So, let us close our eyes and get connected to Simran and Dhyan.

38

Meditation Talk
13 Jan 2019 – Afternoon

The Masters Give Us Their Witnessed Account Of What Is There Beyond Brahm

SAINTS AND MAHATMAS, TELL US in Their Satsangs, that all these souls have come from the ocean of the God Almighty and they are all droplets from that ocean.

The Vedantis believe that the souls have come from Brahm and that there are four Vedas, which have emanated from Brahm. And they believe there is nothing beyond Brahm.

Whereas, the Masters have, with the Grace of their Masters, been able to transcend beyond Brahm and They have gone up to God Almighty. And that is why They are able to give us Their witnessed account of what is there beyond Brahm.

In Brahm — that is the causal plane. And above the Sahasdal Kamal, or the Thousand-Petaled Lotus, it is the astral plane. And this is the physical plane.

So long as we are in these physical, astral, or causal planes, and we have these bodies, there is no salvation.

Only when we are in the higher planes, the lifespan is longer. Only when we are able to cross over to the Par Brahm with the Grace of a True Master, then we are able to get salvation. That is the place of salvation.

All the other practices — like Ashtanga yoga, pranayams, japas, tapas, all of these practices — are only describing up to Brahm and they cannot even talk beyond that.

Only the Masters talk about Anaami and They talk about the planes beyond the Par Brahm. They tell us that the Par Brahm is the steppingstone for salvation. And, from there, Sach Khand-Sat Lok is where God Almighty is and where we have to ultimately go. And that is our True Home.

The general belief of people is that, if you do good deeds, then you go to the heavens. You go to Vaikuntha. You go to Kailash, or you go to these higher planes. And that is what most people consider as ‘salvation’. But, that is not salvation.

So long as your good deeds are there, you will be in those places and you will stay there only for as long as the time that the good deeds continue. And, once that benefit of those good deeds are over, then you have to come back into this world.

When such people or such souls come, their good deeds are redeemed and they have to come back from the heavens or the astral plane, then they come into this world. And when they come into this world, their mind is cleaner and they are stronger of build.

You will find that these people are, typically, people like prime ministers, or presidents, or people of high status in the society, or scientists. So, these are the people who are of strong mind and that is because they are originally from the astral world.

After that, with the karmas, the deeds they do in this world, they then go back into the 8.4 million life forms. And then, they are again suffering in that same ocean of life and death.

So, those who are above the Vaikuntha or Kailash, they go to the level of the Thousand-Petaled Lotus. There, the lifespan is longer.

And people who go up to the causal plane, their lifespan is even longer. But, there is still a final period. After that final period is over, they have to come back into this world.

Whereas, with the Grace of the Master, the soul of the devotee goes to the Par Brahm. The three bodies are shed off — that is, your physical, astral, and causal. All the three coverings on the soul are shed off. And the luminance of twelve suns starts radiating from the soul that goes to that level.

When we go within and we manifest the Radiant Form of the Master and, with His Grace, we manifest the Sound Current, there the deeds that we have built up, the water of deeds of thousands of lives — previous lives — all of those are burnt off and immediately redeemed when we get in contact with the Sound Current within.

So there, all these deeds are redeemed. Only the Sanchit — or the stored deeds that Kal has kept at the level of Brahm — only those remain. And then, with the Grace of the Master, when the soul goes up to the Par Brahm level, there, even that store of deeds, the Sanchit karmas, are also redeemed there. And the soul becomes very pure there and starts radiating that light.

There, the soul radiates the light of twelve suns. And even the Master is in the same Form, radiating the light of sixteen suns.

Once the soul becomes pure like that, at that time, the soul remembers God Almighty and it has very strong pangs of separation from the God Almighty. And those pangs of separation are what cause the soul to go further and meet God Almighty. And, because of that, the soul can go faster to meet God Almighty.

So, depending on how strong the pangs of separation are, the Master allows the soul to be in that level of Par Brahm for some time. And, thereafter, with His Grace, the soul goes and meets God Almighty.

So, there is a lot of difference between the Vedas and Sant Mat. In the Vedas, they say that there is only one Brahm and there is nothing beyond Brahm.

Whereas, in Sant Mat, the Saints have gone beyond and They know that there are several creations beyond Brahm. And They give their witnessed account of that.

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The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

39

SATSANG
13 Jan 2019 – Afternoon

By Listening To Satsang And Doing Your Simran And Bhajan Every Day, You Will Slowly And Steadily Develop That Love And Affection For The Master

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The paathi sings the Bani of Sant Paltu Sahib...

Phani se mani jyo bichure,
Jal se bichure meen.
Phani se mani jyo bichure,
Jal se bichure meen.

THIS IS THE BANI of Param Sant Satguru Paltu Sahib. Paltu Sahib talks about the type of a snake, which has a precious stone, and that snake cannot stay without that precious stone. These are snakes that are there in dense jungles during the Swati Nakshatra. During that constellation, when it rains, where they directly drink that rain, that raindrop develops into this precious stone. That is what they develop within their bodies.

That stone is very rare and it is, in fact, more precious than diamonds. Kings used to keep it studded as the main stone in their crown because that stone would emanate light. So, that has a type of a luminance of its own.

That snake cannot stay alive without that stone. And, likewise, a fish cannot stay outside of water. Like that, a gurumukh cannot stay away from his Satguru, or his Master.

So, till we develop that kind of a love and affection for our Satguru, we will not be able to get that kind of devotion and progress within. Because love is scattered, and unless that love is concentrated at the feet of the Master, we will not be able to go towards that direction.

As householders, we are now also doing our daily activities and we have our love and affection, which is scattered outwardly. We have to do our Bhajan Simran. If we just do Bhajan Simran without that love and affection, we will not be able to progress within. So, we have to be able to direct that love and affection, which is, today, scattered in all different relationships and all

different desires. That has to be concentrated, and that love and affection should be at the feet of the Master. Then we will be able to do that lovingly and progress.

Just by saying that, it is not going to happen. We are not capable of directing that love and affection at the feet of the Master today because of the impurity of the mind.

Therefore, the Masters give us Bhajan Simran. And, by doing this Bhajan Simran regularly, we are able to cleanse our mind. As the mind starts getting cleaner and purer, we are able to, automatically, get that love and affection for the Master.

It takes a while to do this. But, when we are able to do that, then we go within. And, once we go within at the Third Eye, we become sky bound because there is a sky within us. And when we start getting sky bound, then we cross the plane of the sun, we cross the plane of the moon, and we cross the plane of the star. And, after that, we are able to manifest the Radiant Form of the Master within.

When we manifest the Radiant Form of the Master, then we develop that faith and we are able to direct that love towards the Master. Then, the Master, thereafter, takes us up to the eighth plane and He gets us to have the darshan of the Jyoti.

So, when we manifest that Radiant Form of the Master, we get absolute faith in that Master and we develop a true love and affection for the Master, which is what is talked about and which is what is referred to by the Saints.

So, that love — once it is manifested — it doesn't reduce. It only keeps on increasing.

Mira Bai went within and manifested her Master, Ravidas Ji; and once she manifested her Master within, she also went berserk in that love. She went mad in that love and she would then go dancing with all these mahatmas, rishis, munis, that she would come in contact with. And then she would sing this bhajan when She would dance like that with all the mahatmas.

She would say, "I have got the most precious of gems from my Master. And I have been able to manifest that Naam – that precious stone is the Naam, which has been manifested within. And that has been manifested only with the Grace of my Master.

So, we should also be conscious about that. We should do our Simran and try to do as much Simran as possible. While walking, eating, or doing any activity, we should always keep in mind to do Simran — and do more and more Simran. The more Simran we do, the faster will be our progress within. And, the slower Simran or lesser Simran that we do, the slower will be the progress within.

The Simran that has been given to us — the Names of the five Lords of the planes above — They are very pure. They have never taken an avatar and come into this world. They are very pure and, therefore, by the repetition of those Names, the mind also starts becoming purer.

So, by doing that Simran, we will be making the mind pure. And, when we make the mind pure, we will bring about a transformation.

As long as we do not do the Simran, we will not be able to make our mind pure.

Sant Ji used to also say, "Leave a hundred things and sit for Satsang; and leave a hundred thousand things and sit for meditation — because that is your true work." Everything else that we are doing throughout the day is all work for others.

So, Paltu Sahib is explaining that the love that a gurumukh has for his Master is like that love that snake has for that precious stone, or that fish has for water, because both die when they don't have it. So, that is the kind of love that the gurumukh for his Master.

Jal se bichure meen praan ko turant gavave,
Jal se bichure meen praan ko turant gavave,
Rahe na koti upaay dhoodh ke beethar naave.

Paltu Sahib is explaining further that, like the fish has its love for the water — even if you remove the fish from water and put it in milk, which is like a nectar — even then, it will not live. It will give up its life because of its love for water.

So, like that, the gurumukh has love for his Master. If there is one relation which is the nearest to us, that is the relation between us and our Satguru because our Satguru is, at all times, with us. We may leave our homes, we may leave our families behind, but our Satguru is always, at all times, with us. That is the closest relationship that we have.

The first step on the ladder of spirituality is gurubhakti, or the devotion of our Master. And, as long as we do not manifest the Radiant Form of the Master within, we are not fulfilling our first duty of devotion of our Master.

We need our Master to be at all times with us. We need Him outside also; and we need our Master within us also. We will not be able to take one single step without Him unless we have the Grace of our Master.

So, for doing that gurubhakti — or the devotion of our Master — there are three steps or three practices that are told to us by the Masters — Satsang, seva, and Bhajan Simran. And all these three are very necessary for fulfilling that devotion to our Master.

When we listen to the Satsang, only there we come to know what is the truth. We come to know why we are here. What is this precious life that has been given to us? And, what should we be doing out of this precious life?

After thousands of lives in these 8.4 million life forms, when we are going through that suffering, God Almighty takes mercy on us and grants us this opportunity of a human form, a human life. And He gives this opportunity to us so that we can get out of this ocean of life and death and get salvation. And, in this precious life, if we leave our devotion to our Master and, instead, we focus our love and affection towards the world outside — to which we hold very tight throughout our life, and we give a resignation to the love for the Master — then, at the time of death, this world gives us a kick and we have repentance. We are not able to get success in our devotion. And we are not able to enjoy that meditation. That is because our love and affection is scattered outside and we do not have that love and affection for our Master.

For being successful in our meditation, we need to have that love and affection at the feet of the Master. And, what is the only way to get that love and affection for the Master? The Masters give us Simran. And it is only by Simran that we will be able to, gradually, develop that love and affection at the feet of the Master.

Aisi kare jo preeth thaahi ki preeth saraahi,
Aisi kare jo preeth thaahi ki preeth saraahi,
Bichure par nar jiye preethi vaahi ki naahi.

Paltu Sahib says, "Like this, when a devotee loves his Satguru, his Master, his God Almighty, that kind of devotion is worth talking about."

Masters say that the soul is love. And our Satguru is also love. And God Almighty is also love. And the Path of going back to God Almighty is also love. So, unless we develop that love for our Master, we are going to find it difficult to progress faster on the Path of devotion.

To develop that love, Masters tell us, "You should listen to Satsang every day. And, you should do your Simran and Bhajan every day. By doing that, you will slowly and steadily develop that love and affection."

But, what happens is that, we listen to Satsang only for a few days; or we sit for meditation for a few days, then we forget about it. Then again, when we remember, we sit some time. So, that way, we are not able to firmly develop that love and affection towards our Master.

Why do we go to Saints? And why do we go to our Masters? Not to get rid of some illness and not to get more wealth and accumulate more wealth. If you want to accumulate more wealth or become wealthier and more materialistic, then you can spend that time doing your business or spend more efforts there, and you will, automatically, become wealthier.

Likewise, if you want to get rid of your illness, it is better that you go to some good, qualified doctors. There are very good doctors and they can get rid of your illness.

So, you don't go to your Masters to get rid of your illness or become wealthier and such. It is only for developing that love and affection and gaining in spirituality for which you are going there. Because, there is one big ailment that is affecting all of us — and that ailment is life and death. We are perennially in that ocean of life and death. And that is the biggest aliment that we are all suffering from.

So, to get rid of that ailment, we go to our Master.

Masters refer to this as an illness, which affects the creation. It is an illness that is associated with the entire creation. And this illness is that of being born and dying; and again, being born, again dying. So, that perennial ocean of life and death is this illness.

To get rid of this illness, we go to the Masters Who have given us the medicine of Sat Naam. And, Masters say, "Now that you have the medicine the Sat Naam, then you should use that medicine and follow the instructions that the Masters have given you at the time of initiation and do the practice as They have told you.

It is equally important to keep our mind and our body pure as per the instructions that have been given to us at the time of initiation because, otherwise, the mind keeps building karmas. It keeps taking us in all directions and making us do deeds. When we are doing our Simran and we are getting the purity of mind, we are using that to redeem these karmas, which the mind is building up on us.

So, the restrictions that have been told to you at the time of initiation, you should abide by those restrictions and do the practices as the Masters have said. The Master is residing within you and there is no doubt that, if you do follow His instructions, then you will be able to manifest Him within.

Masters, if you read Their history, you will find that They have done such difficult practices. Day and They have cried for Their Masters. And day and night They have sat in Their meditation. And that is how They have been successful and They have gone within.

But, for us, because we are householders, the Masters have told us that we should sit for only two and a half hours a day. That is the only thing we are expected to do.

Now, if we don't even do that much, then we cannot expect to be successful on the Path.

Two and a half hours is one tenth of the day. So, if you do not give one tenth of your time for the benefit of your own soul, then how do you expect to get successful?

Masters have also been in households. They have also had families. But then, They have made efforts. And, with those efforts, They have been able to go within and become successful.

Once these Masters have gone in the company of Their Satguru — or Their Masters — They have left everything else and They have focused Their love towards the feet of the Master. And, for everything else, They have been looking at it as a duty that They are bound to do.

Therefore, we should spend that two and half hours doing our meditation and try to do as much Simran in the day as possible because, whatever Simran we do, that is going to help us when we sit for meditation.

When, during the whole day, we are thinking about the world and we are lost in the love of this world, and we sit for half an hour of meditation, then it is all of these thoughts that we have been harboring for the day, which come to us. And then we are not able to even utilize that half an hour of meditation.

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Sawan Singh Ji Maharaj also was working in the military and, after performing a very tough duty throughout the day — which was very tiring — He would, in the night, sit for meditation. And, because of the day being so tiring, at night, so that sleep would not affect, He had made a bairagan, where He would tie Himself and, in a standing position, He would do His meditation. And He would tie His hair up so that He would be awakened if He would doze off in His sleep.

So, He would do His Simran, and because of a very difficult work that He had to do in His daytime, sleep would obviously come. So, when He had tied His hair, whenever He would doze off, that jerk on His head would wake Him up and then He would do Simran. He would do it two or three times, and then, again, till the time He dozed off again. Then again, He would be woken up by that. So, like that, He kept doing this and He was able to perfect His Simran.

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There is a lot of time to do Simran. When we are cooking our food, we should do our Simran and continue to cook. Or, if we are going for a walk, or we are walking, we should do our Simran when we are walking. Or, if we are traveling somewhere, or traveling in a bus or wherever, we should do our Simran while traveling.

So, whenever the mind is idle, we should try to do as much Simran as possible. Left to the mind, it will never allow you to do Simran. But, by continuously being at it and doing your Simran like this at whatever opportunities you get, you will be able to then perfect your Simran and it will start working on its own.

Left to itself, the mind will never start Simran. But, by doing this continuously, you have to keep on bringing the mind and making it do Simran. Gradually, when you keep doing this, by habit, the mind will start doing it on its own. And once the mind starts doing it on its own, then even if you're talking to someone, the mind is continuously doing Simran. And, at all times then, the mind is doing Simran.

So, we should be, therefore, mindful and do that Simran and keep getting the mind to do that Simran at all times. Wherever we remember, we should do that Simran. And, once the mind starts doing it, then it will continuously start doing that Simran.

So, Paltu Sahib, therefore, says, "Like that fish has love for the water; and like that snake has that love for that precious jewel; like that, a devotee gurumukh has to have love for his Master.

Pataki pataki tan rahe bichoha saha na jaayi,
Pataki pataki tan rahe bichoha saha na jaayi,
Nain ot jab bhaye praan ko sang patayi.

The way they hunt this snake, which has this jewel, they have to go in a dense forest to look for the snake. They will look out for this light, which emanates from the snake. They will observe the trees. So, whichever tree has this light coming from it, they will keep that tree under observation in the night. Then, late at night, they will see that this light — it starts emanating this light. Then, they will wait there. And, in the daytime, before leaving, they will mark that tree.

So, they mark this tree; and then, they come prepared the next day. And, before sunset, they climb on that tree. They carry about five, six kilograms of mud — like a wet mud — and they sit on top of that tree.

Now, late at night, when the snake comes out, what the snake does is that it brings this precious stone outside — it removes it from within and keeps it. Attracted to that light then, the insects come towards that light. And when those insects come, the snake catches those insects and eats them. That is how that snake survives.

So, when the snake takes out that precious stone and keeps it, the hunters go on that branch above where that stone is kept. And, from the top, they throw that mud on the stone.

Once that mud covers the stone, the snake thinks that someone has stolen that stone of his and he gets very angry. He's a very poisonous snake, so he gets very angry and he spits venom. He makes a lot of noise. And, when he is not able to get that stone, then he bangs his head against that tree. And he keeps banging his head against the tree and that's how he kills himself.

So, these people don't climb down the tree till morning because of this angry and poisonous snake. And, only in the morning, by the time the snake is dead, they come down. And then they

take that mud, which they have dropped and, along with that, they get that precious stone. And, it is this precious stone, which is then sold to kings and they adorn their crowns with this stone.

So, Paltu Sahib says, "That is how this snake bangs his head because of being deprived of that stone. And that is how he kills himself.

Palatu hari se bichure ye naa jeevai teen,
Palatu hari se bichure ye naa jeevai teen,
Phani se mani jyo bichure jal se bichure meen.

So, that is what Paltu Sahib says, "The devotee who cannot stand the separation — the pang of separation — from his Master; and that fish, which cannot stand the separation from water; and that snake, which cannot stand the separation from that precious stone — all these three are of the same type."

Prem baan ja ke lagaa so jaanega peer,
Prem baan ja ke lagaa so jaanega peer.

In this second Bani, Paltu Sahib says, "The Masters say that Sant Mat, as I have earlier explained, is a path of love. And Sant Mat is about cleansing oneself." It is about continuously working on oneself to cleanse himself and not bother about what is wrong with the rest of the world or other people. It is only about cleansing oneself.

And, one by one, whatever vices we have, we have to try and shed all of these.

God Almighty is providing for everyone and all of the creation. So, we don't have to be worried.

Maluk Das also says, "Like the python, that is stationary and is immobile; and like that bird, which does not know in which direction it has to fly to get food; both of these are also provided for by God Almighty. He makes sure that they are not left hungry.

Like that, according to our fate deeds, everyone is getting and being provided for by God Almighty.

That python, which grows very heavy and, as it ages, it is not able to move from its location. It is completely immobilized and doesn't go to any mill or factory to earn its living or to earn its food. No, it is provided for by God Almighty.

The birds, when they wake up, they do not know which direction they should fly to get food, but they keep flying in whichever direction. And they are also provided for by God Almighty. He makes sure that they also are satisfied.

So, in the same manner, God Almighty provides for us also — as per our fate deeds. In fact, the fate deeds are first written. And then, based on the fate deeds, the body is made out. God

Almighty adorns this body. It takes nine months to adorn this body and make it. And whatever are our fated deeds — that are written in advance — that is how He provides for us at all times.

But, instead of having faith in the providence of God, we are spending our time in worry. We are, all the time, worried about the future and where and what things are going to happen. We are continuously worried about it and we are sad.

By worry, we affect our brains and the brain becomes weak. And, by sadness, our body becomes weak. So, that way, we are weakening our brain and our body by carrying these worries and carrying the sadness.

If you have to be worried, then you should be worried about Sat Naam. You should be worried about our Satguru and God Almighty because all other worries are all outward and all attached to this world.

So, if there is one desire that we should have, that is the desire of manifesting Naam and our Satguru because it is Naam and Satguru Who will continue with us after death also. All the desires that we have in this world outside, all of these desires are momentary and we will have to leave all of these things behind.

When we did not have the company of the Masters and we did not understand the reality, we looked at the world and we believed the world to be real. We were completely entangled in that world and we were carrying on as such.

But, when we have come in the company of the Masters and, with Their Teachings, we understand the reality, then it is necessary for us to hold back those desires and focus that towards our Master — focus that love and that affection towards our Master and do everything else as a duty.

Why are we sad today? We are sad today because we have desires of this world outside and all of the relationships and everything outside in this world. And this world is not permanent. It is in a permanent state of flux. It keeps changing. Today, there is something; tomorrow, that thing is not there. And, as a result, because of that desire, we have continuously tried to follow this world outside. And, because of that flux, we are unhappy.

So, instead of having our love in this ever-changing world, we should focus that love towards our Master. When we have our love for our Master, then His gracious hand is also on us and He helps us in this world to overcome our difficulties and go through life. And he is also there with us after our death. So, even on our spiritual Path, He is always with us and He will help us further also.

So, Paltu Sahib says, “Those who have been struck by that arrow of love within, only they will know the pleasure of that love and the intoxication of that love and the pain of that love.”

That love is so intoxicating that everything else is forgotten. We are not able to sleep because of that. We are not able to enjoy any food or enjoy any drink or want any food or water. And, day and night, we are intoxicated in that love for our Master. And, as a result, the body also weakens because the person becomes frail in his obsession of his love of his Master. But, while his body is becoming frail and he no longer likes anything outside, he has this immense pleasure within — this immense satisfaction within — because of the manifestation of his Master.

Even Mira Bai, in Her Bani, has said, "Only a person, as such, has that love in separation from his Master. Only he will understand the pain of that separation. Anybody else will not be able to fathom those pangs of separation."

So jaanega peer kahe moorakh se kahiye,
So jaanega peer kahe moorakh se kahiye,
Til bar lagai na gyaan taahi se chup he rahiye.

Paltu Sahib says, "With such difficult devotion, when one is able to manifest that love within, if that person explains or tries to tell about that love to a fool outside, that fool will never be able to comprehend what that love is."

Those pangs of separation — that love — is manifested when one goes to Par Brahm. And, in the Par Brahm, when the soul sheds off all the three coverings of the physical, astral, and causal, and it becomes pure, it has the luminance of twelve suns. It is very happy in that state. It is extremely happy in that state. And that is where it feels those pangs of separation from God Almighty. And that is where it says, "God Almighty and I are the same and not any different. But, I am separate."

So, these pangs of separation are only felt at that time. And every Saint and every Master Who has gone through this – everyone who has gone through this process — has felt these pangs of separation.

So, it starts after you reach Par Brahm and it ends only when the soul goes and takes the Darshan of God Almighty in Sach Khand.

There, in Par Brahm, the Master is in the form of Light and Sound, and after the soul has taken a dip in the holy Mansarovar and it has shed off all its coverings, the soul also comes in its elemental form of Light and Sound and has the luminance of twelve suns. After that, both the Master and the soul travel further.

Paltu Sahib refers to this state, and says, "Those who have been struck by this arrow of separation from God Almighty, only they will understand this love and this separation."

Laakh kahe samujhay bachan moorakh nahi mane,
Laakh kahe samujhay bachan moorakh nahi mane,

Taase kaha basaay taan jo apni taane.

Paltu Sahib says, "If you try to explain this to a fool, even if you explain to him a hundred thousand times, he is not going to understand it because it is also beyond his comprehension to understand this. So, it is best, instead of trying to explain it to fools, you tie a knot and keep this pleasure with yourself."

Kabir Sahib also says, "To the householders, when you try to explain this love of such a high order, and you try to explain it to them, they are so much scattered in their love and affection for the outside world, they are not able to comprehend this love — this purity of love — and they are not able to understand this."

Kabir Sahib says, "There is a lot to talk about the very high order that is there. But, before you talk, you seize the person to whom you are addressing your talk and you understand whether he is going to be able to assimilate and comprehend what you are trying to say. Don't waste your energy trying to explain this."

Masters say, "Two things are very rare — and that is Satsang and the company of the Masters. Everything else, like having a spouse and a family and wealth, etc. All that is there for everybody. But, having a Master and having the company of that Master is something, which is very rare."

Masters know and They are content in knowing that God Almighty decides who has to come to Them to understand the Path. They do not engage in publicity and newspaper advertisements and such things. They are content in the knowledge that it is God Almighty Who will be directing all those who need to know to the Master.

Jehi ke jagat pyaar taahi se bhakti na aave,
Jehi ke jagat pyaar taahi se bhakti na aave,
Satsangati se bimukh aur ke sanmukh gaave.

Those people who love the world, for them, they do not understand what the Masters are saying. They don't even like to come and attend to Satsangs.

For those souls with previous impressions, God Almighty creates that emotion within those people and they, themselves, search out the Masters and come to the Masters.

Jin kar hiyaa kator hai paltu dase na teer,
Jin kar hiyaa kator hai paltu dase na teer,
Prem baan ja ke lagaa so jaanega peer.

Paltu Sahib says, "For those whose hearts are rigid, whose hearts are stone, on those hearts this arrow of love will not will not be able to bend."

But, Masters give us Simran, which transforms that heart. And it is Simran only, which changes someone who has tamsic gunas to satvic gunas. It is Simran only that is able to bring about that transformation and bring about that person to understand that love and affection.

Those souls with past impressions, who will listen to the Masters, each statement made by the Master strikes them like an arrow. And, when they do their Bhajan Simran, they are able to assimilate more and more of what the Master is saying. They bring about whatever the Master is saying into their lives and they try to walk the Path suggested by the Master. And that is why they progress fast on this spiritual Path.

So, therefore, they progress very fast. And each sentence, which the Master says, strikes them like an arrow and they are able to bring that about in their life.

One statement of a Master is also able to transform a person completely. And, therefore, the Masters say, "You keep attending Satsangs and you keep listening to Satsangs because God Almighty may have kept a certain time for you to be able to absorb that statement of the Master as an arrow, which will transform you. So, if it is not transforming, you keep going to the Satsangs and one moment, or one sentence, or one day, it will happen.

Jin kar hiyaa kator hai paltu dase na teer,
Jin kar hiyaa kator hai paltu dase na teer,
Prem baan ja ke lagaa so jaanega peer.

Radhaswami.

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Meditation Talk
14 Jan 2019 – Morning

The True Naam Is Only Visible To The Eyes Of The Soul And It Can Only Be Heard By The Ears Of The Soul

ALL THE SAINTS HAVE SUNG the praise of Sat Naam because that is the only Path on which all the souls can be taken back to God Almighty. Saints, in Their Banis, have referred to this Path is Naam. And the word 'Naam' is misunderstood by a lot of other teachings. They believe that Naam is limited to giving a kind of mantra or giving a kind of chant.

In a lot of Banis of Kabir Sahib also, He has referred to Naam. And, in Uttar Pradesh, or northern parts of India, most of them have interpreted this, the word 'Naam', as synonymous with 'Ram'. They have treated the two as interrelated.

Swami Ji Maharaj, in His Bani, has explained what Naam is. He says that, in these fifty-two letters, all the mantras — crores of mantras — are all contained in these fifty-two letters. And, the Naam that the Masters are giving, is not contained in these letters. The difference is that, all these mantras, which are contained in the alphabet will be destroyed, but not Naam.

That is because, all these mantras, which are contained within the alphabet can be written. They can be read and they can be seen. And Mahatmas say, "Whatever can be seen today by our eyes is all subject to destruction."

But the Naam that Saints refer to is not contained in the alphabet and, as such, it cannot be seen. It is only visible to the eyes of the soul and it can only be heard by the ears of the soul.

When we are initiated, the 'Naam' that is given to us for repetition, that 'Naam' is also contained in this alphabet. And, like all the other mantras, that 'Naam' will also be subject to destruction. But it is used as a crutch to go within. It is only with the help of that repetition of that Naam — which we get at the time of initiation — that we are able to go within. And, once we go within, we manifest the true Naam — the Holy Sound Current — which is resonating at the Eye Center.

The Names that have been given to us for repetition are of a physical nature. And today, that is because our soul is encased in this physical form. And, in order to cut the thoughts of a physical nature that are there, we need a physical repetition. And that is why that repetition of that 'Naam' is given to us.

But, the real Naam is the Holy Sound Current that is resonating at the Eye Center. At the time of initiation, the Masters get us connected with that Sound Current. That Sound Current is the attention that is given by the Masters to us.

The true Naam given by the Masters when They connect the soul to the Holy Sound Current is the true Naam. And, it is that Naam, which will get us salvation.

The Simran that is given to us, and all the mantras that are contained in the alphabet, will not give us salvation. But, they will give us satisfaction — satisfaction of a physical nature.

So, if we are following and repeating mantras, or we are repeating the Simran that is given by the Masters, that takes us to a certain level. This enables us to get progress on some mystical powers and get some satisfaction of what we are seeking to do with the power of that meditation.

The Varnatmak Naam, or the repetition of the Five Holy Names that are given — that 'Naam' — helps us to go within. With the help of that 'Naam', when we repeat it and we purify our mind, as the mind gets purified, we go within at the Eye Center. There, we manifest the true Sound Current and the true Naam. And that is the Naam that gets us salvation.

So, every day, you should try and practice Bhajan Simran. You should practice your Simran. Do as much as possible of your Bhajan Simran. Try to sit in the morning in your respective homes.

Now, if you cannot sit in the morning, find a suitable time and sit accordingly. But, every day, you should spend time to try and do this practice so that you able to try and leave your nine doors, which open outside, and come to the Tenth Door, which opens within.

So, your effort is really to come within to the Eye Center and manifest the Sound Current. And, when you do that, then it is the Sound Current, which takes care of redeeming your karmas and takes you, from plane to plane, back to God Almighty.

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The time is good and the atmosphere is quiet. Let us make the most of this time and close our eyes and get connected to Simran and Dhyan.

41

Meditation Talk
14 Jan 2019 – Afternoon

God Almighty Has Put A Lot Of Grace In The Money We Earn By Honest Means

IN DELHI, THERE WAS MAHMUD BADSHAH He was a fundamentalist and he did not use the money in the treasury and instead sold written copies of the Koran Serif, and from the sales of that Koran Serif publication, he would meet his needs and manage his livelihood. There was a person working with him and he asked for leave because he wanted to get his daughter married.

So, he did not have much money to give this person because the publication was not complete. So, he took out two annas and he gave him those two annas.

He said, "You take this and see whatever help you can get with this. And when you come back, I will make you a larger payment."

So, that person left from there, dejected that he had not received much money because he thought that this person was doing that publication as a king and he would have given more.

There was a good harvest of pomegranates in that kingdom at that time. So, that person felt that he would use those two annas and he would buy pomegranates. And that would at least provide for one pomegranate for all of his family members.

So, he purchased these pomegranates, and he got a lot of pomegranates because they were cheap. During that period, the harvest was very good. So, he carried that package of all these pomegranates and he started walking. He crossed over to the adjacent kingdom and walked for nearly twenty kilometers.

It so happened that, in that kingdom, the queen was unwell and the doctors had told the king, "If we give her pomegranate juice, then we can cure her."

So, that king sent out his sentries in all directions to look out for pomegranates and it so happened that, in that kingdom, there wasn't a very great harvest and they were not getting those pomegranates. So, as those sentries went across that kingdom to search for pomegranates, one of them met upon this person who was walking. And he asked him as to what he was carrying?

He told him, he told the sentry, "I am carrying pomegranates."

So, that sentry said, "Okay, then you join me. I will take you to the king." And he made him sit on the horse and he took him back to the king.

So, when he got all those pomegranates to that king, the king was very happy with the quality of those pomegranates and he said, "You have saved my queen by bringing these pomegranates."

So, for each pomegranate, he gave that person a dinar and that was a lot of currency. And he felt, "Now, if I give so much currency to this person, it won't be safe for him to carry it." So, he gave him an escort and gave him a horse to go back to his place with that escort and carry that money with him on the horse.

When his family members and all the villagers saw that he came with his money and with this huge escort of a lot of guards — and all on horses — they were very pleased to see that he had been in the employment of that king. And the king had arranged for all of this and he had given him all of this money.

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Therefore, whatever we earn with honest means, there is a lot of value in that and God Almighty has a lot of Grace in those earnings. So, we should earn money honestly. And, with that, we should carry on our livelihood and, whoever visits our house, or if we have guests, we should also spend that for the hospitality of those guests.

Masters tell us different ways of how we should carry on with our lives. And They give us different aspects of explanations of how we should earn our livelihood and how we should conduct ourselves. So that, when we are going about in our society, people should also understand that this person is a satsangi and he has a True Master.

So, we should have an honest means of earning our livelihood. If we go about like the normal worldly people and engage in all deceit and other means for earning our livelihood, then a large burden of karmas is assumed by us. And, whatever Bhajan Simran we do, that is used for redeeming that karma.

So, we do not see much progress then in our Bhajan Simran because, whatever we are gaining by that Simran, we have to pay off and redeem that karma for the means of income that we have earned.

We should, every day, sit for our Bhajan Simran and listen to Satsang. By listening to Satsang every day, when we make it a routine, then we develop that love and affection for the Masters and we are motivated to continue on the Path.

So, we should listen to Satsang every day. Even if we listen for half an hour a day, that is also okay. But, when you listen to Satsang, make sure that you are not doing other things and you are focusing your attention towards Satsang.

All of you should sit together and, with that love and affection, listen to that Satsang — even if it is for half an hour.

Try to look for a quiet period of that day, or a quiet time for sitting in Satsang. Make your timetable and schedule and give priority to Bhajan Simran and Satsang every day. Make that your first activity, and then you can follow up for the rest of the day in other activities.

When we listen to that Satsang, we should listen with full attention. And, when we do so, quietly and lovingly listening to that Satsang, then the benefit that we get from listening to that Satsang is as good as the benefit we get by listening to the Satsang in the company of the Master. Because, you should assume that that Satsang is meant for you and that your Master is there and He is telling all of the things in that Satsang to you — He is addressing all of that to you.

It should not be that we sit for Satsang, then we are also doing a few other things. There are children playing, they are making noise, our attention is all dissipated in all the other things, while we are also trying to listen to the Satsang.

This way, we are breaking thate continuity of that Satsang and breaking that attention that we have to pay while listening to the Satsang. We also develop a bad habit like this because then, when we are in the actual company of the Masters and we are listening to Their Satsang, the mind is, again, behaving in the same manner. And it is not being able to focus on what is being spoken by the Master.

So, we should, therefore, respect our Masters and respect the word of our Masters and we should listen to the Satsang in the same manner. We should also do our Bhajan Simran regularly. Preferably, all should sit together to listen to Satsang at the same time and do it on a daily basis.

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The time is good and the atmosphere is quiet. So, let's make the most of it. Let's close our eyes and sit for meditation.

42

SATSANG
14 Jan 2019 – Afternoon

We Do Not Have Anything To Do With The Gods And Goddesses, Scriptures, Or Any Other Practices That Suggest We Can Change Our Fate — The Entire Account Is With The Masters

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The paathi sings the Bani of Swami Ji Maharaj from the book: Santo Ki Bani...

Guru ki mauj raho tum dhaar,
Guru ki raza samhaalo yaar.
Guru ki mauj raho tum dhaar,
Guru ki raza samhaalo yaar.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj has written this Bani on the devotion of Satguru or Master. He explains, "Once we go in the company of the Masters, we have to surrender to Their will."

We get our ups and downs in life as per our fate deeds. So, we may make profits sometimes, or we may have loss sometimes. We may have a certain status in the society, and sometimes, the other way. So, ill health or good health, all of these are ups and downs, which are fated as per our fate deeds. We have to look at all of these evenly.

If there is some reason for joy, some profit or some such thing, then we should not get exhilarated and carried away in that joy. Likewise, if we are having some illness or we are having some sorrow, we should not get lost or drown in that sorrow. Everything should be looked at equally and we should be happy and content in the Will of our Master. So, while we look at both of these ups and downs equally, we should be connected to Satsang and going regularly to Satsang every day.

When we undergo some problem in the family, or we have some discord in the family, or we are faced with some illness, we tend to blame the Master for this. We tend to blame the Master and feel that the Master has not extended adequate Grace on us. And that is why we are suffering. And we create distrust in our Master.

Again, in the family, there are members who are born in the family. So, people are born. Likewise, within the family, someone may expire early. So, this cycle of birth and death is a continuous cycle. Someone comes, someone goes. Again, because of this, we should not have distrust in the Master.

At the time of initiation, our Masters, no doubt, assume our big, deep sins, which are going to make us go and suffer in hell for a long time. All of those big sins are assumed by the Master. But, They do not disturb our fate deeds because our body has been structured on our Pralabdh karmas, or our fate deeds. So, They do not disturb those fate deeds. Because, if those deeds are amended by the Masters then, accordingly, sometimes the disciple may have to leave the body also because the body is structured on the basis of those fate deeds. Or, sometimes, if those fate deeds are removed and kept aside, then they remain to be redeemed. And then, again, that soul has to come back to redeem those deeds.

The Kriyaman, or our current deeds, which we are incurring in this lifespan, those deeds can be redeemed partially by the Bhajan Simran that we do on a regular basis — and partly by the Grace of the Masters. So, those are redeemed in this manner.

But, the store of karmas, which are the Sanchit karmas that have been stored by Kal in the Brahm, those will be redeemed only when the soul reaches that level.

So, once the soul crosses the compound of Kal, then those deeds are all redeemed and the soul is no longer under the influence of those karmas. But, till such time, that influence of those Sanchit, or those stored karmas, is also there on the soul.

Therefore, the fate deeds that have been ordained for us, we have to go through those fate deeds and enjoy or suffer those as they have been destined for us. The Master definitely tries to help us overcome or pass through those deeds. But, He cannot remove them or He cannot, altogether, avoid those deeds for us.

* * *

During the time of Sawan Singh Ji Maharaj, He had a disciple — he was called 'Deputy'. He was quite well-to-do and he had an income of nearly three hundred rupees a month. Three hundred rupees in those days would be more than three hundred thousand of today. And what he would do was set aside one third of that and give it to Sawan Singh Ji Maharaj, one third he would set aside for his family expenses, and one third he would keep for himself or for savings. And, whenever he would get leave — he was in the garment industry — so, whenever he would get leave, he would come to the ashram and spend the weekends there and do a lot of seva there.

Towards the end of his life — about six months before — he was suffering from an illness and he was in a very painful state. He was hospitalized also. He was going through unbearable pain. And, being a very loving disciple, Sawan Singh Ji Maharaj would visit him once in a fortnight.

So, that way, Sawan Singh Ji Maharaj would visit him fortnightly and a month passed then, like that, one and a half, two, three months passed in the hospital. And he was in unbearable pain.

When Sawan Singh Ji Maharaj came at the end of around three months, he bowed to Sawan Singh Ji Maharaj and pleaded, and he said, "I have never asked You for anything. I have never asked for any favors or anything from You. But now, the pain is extremely unbearable. So, I request You for two things, if you can help me with either of these. One is: You either take me out of this body so that I am out of this suffering and life comes to an end; or, if You can relieve me from this illness, because the pain is now something I cannot bear any further."

So, when he requested Sawan Singh Ji Maharaj, Sawan Singh Ji Maharaj laughed and He referred to him as 'Deputy', so He said, "Why, Deputy? You want to come back in this world? This is your Pralabdh. So, you have to go through this Pralabdh. If you choose not to suffer now and avoid it, then you will have to come back and take birth again to redeem this deed. So, do you want to do that? It's only a matter of a few days and, if you take it on your body, then you are through and you don't have to come back into this world."

So, Master then extended His Grace and He manifested the Sound Current within the devotee and, after that, since the Sound Current had manifested, he no longer felt the pain in his body. And so, that illness continued for some time.

* * *

So, this body has been structured on those karmas and it is not possible to look at either those karmas or this body in isolation. And, therefore, Masters say, "You have to withstand that on the body and redeem those deeds."

Unlike the satsangis, other worldly people, who don't have Masters and whose Masters have not taken their account of karmas, may even postpone some of this. But then, they have to come back again and again in this cycle of life and death to redeem them.

But, since our account is with the Masters, and They don't want us to come back into this world, They insist that we go through and redeem all of our deeds in this life itself.

So, Swami Ji Maharaj, in His Bani, says, "Your account now is with your Master. So, you should live in the Will of your Master. You should surrender to His Will and look at all the joy and sorrow evenly in your life. And do your Bhajan Simran regularly."

Guru jo karen so hitkar jaan,
Guru jo kahen so chit dhar maan.
Shukar ki karna samajh vichaar,
Sukkh dukh denge hikmat dhaar.

Swami Ji Maharaj assures us, "Do your Bhajan Simran and your Master – whatever is happening to you — it is in His Will. He is doing it for your benefit."

So, go through whatever joy or sorrow that you are going through, but if you are doing your Bhajan Simran regularly, then the Grace of your Master is also working and He is also trying to minimize the suffering that you will possibly be going through. He will look to your benefit and, even if we have to suffer, He will see that that suffering is something that you can go through. You can accept. And He will look at all of that.

We should not, in that situation, bring any distrust. We should not harbor any distrust to our Master because He is doing this, looking at our benefit.

We have our love and affection towards the world and all our outside pursuits and desires. And we have filled our heart with all of that. So, whenever we find the slightest discomfort, we immediately point out to our Master and start saying, "He is not taking care of us." Or, "He is not adequately gracing us." So, we should not do that. We should not have that distrust in our Master.

We should look at both our joy and sorrow evenly. We should always remember that both are temporary — only momentary. Our joy that we get from something happening positive for us is also momentary. And that is also going to change.

Likewise, whatever sorrow that we are going through, that phase is also going to change.

So, we should make sure that our trust in our Master remains permanent through these joys and through these sorrows. And that doesn't change because of these ups and downs.

Because we have filled ourselves with the love of the world outside, we are not having that patience and we are, then, distrusting the Master. We should always remember that whatever we are going through, He is doing it for our benefit.

So, Swami Ji Maharaj says, "They always consider what we can go through — how much suffering we can go through. And They, accordingly, extend Their Grace also to help us go through all of this. So, we should do our Bhajan Simran so that They can extend that Grace on us.

Because we don't do our Bhajan Simran, we will quickly develop a distrust in the Master and we are not able to have that faith in the Master.

If we do our Bhajan Simran regularly, then our faith in the Master will also increase. And we will also develop the power to not get too swayed by joy or our sorrow.

Gurumukhs do not ask for favors or do not ask of things or help from the Master. They are happy in the Will and they are surrendered to the Will of the Master — whether they go through

some suffering or whether they have some joy, both of these things are looked at evenly by them. Even at the time of death, they do not ask for any help from the Master. They remain always devoted to their Master. And if there is one thing that they ask for, it is the Master Himself.

Taarr aur maar karen soi pyaar,
Bhog sab indri rog nihaar.
Kahoon kya dam dam shukar guzaar,
Bina un aur na karnehaar.

Swami Ji Maharaj says, "Sometimes, to get rid of some of our vices or to correct us, the Masters get angry at us. And sometimes, They also are very affectionate with us. They are very happy with us. So, we should understand the Masters and try to understand what is it that the Masters want in this? And what is it that the Masters want us to change in this behavior?

But, because we do not do our Bhajan Simran, and don't have faith in the Master, sometimes when the Master admonishes us, then we feel that we should leave the Master because He has insulted us in front of the others and we, again, develop our distrust towards the Master.

* * *

There was a disciple in the ashram — Somanath Baba Ji's ashram — and he was a teacher. And he had some mental problem because he had a bereavement. He lost his wife when he was old and he could not stand her demise. So, that caused a mental illness in him.

So, he was there in the ashram and, for a period of time, he did improve. But, he had this habit that, whenever he would see Somanath Baba Ji, he would immediately prostrate in front of Him and hold His legs. And Somanath Baba Ji would get irritated because He was also old, He could fall, or something like that, with this person holding His legs like that.

So, once it so happened that, as usual, he caught His legs and Somanath Baba Ji got very irritated and He had a stick — a walking stick — in His hand. So, He hit him with that walking stick. And He said, "You dare not touch me again! Take this person away." And, from that day, that fellow's mental problem was cured. He didn't have a mental problem after that. For the last forty years, he is still in the ashram.

So, whatever the Master does, He always has our benefit in His mind. And He always does it knowingly.

But then, because we are not yet ready, we don't do our Bhajan Simran. We are not able to understand that and we quickly develop a distrust in Him.

Dukhi chit se na ho dukh laar,
Sukhi hona nahi sukh jaar.

Bisaaro mat unhen har baar,
Dukhi aur sukhi raho un dhaar.

So, we should, in our joy and sorrow, be happy in the Will of the Master. And our account is with the Master. So, we do not have anything to do with the gods and goddesses, or any scriptures or any other practices, which suggest that we can change our fate. The entire account is with the Masters. And, we should be happy in His Will and do our Bhajan Simran. He is also looking at how much we can withstand and, accordingly, He is allowing those Pralabdh karmas to get redeemed.

In the case of non-satsangis, there may be an impact of some other practices they do — like of the Shastras, or they go through some rituals, or they do some Vastu Shastra, and those kinds of things. There may be some impact.

However, for a satsangi, we should not get swayed by all of these things. These are of no consequence to us because our account is with the Masters.

Guru aur shabd ye dou meet,
Nahi koi aur in dhar cheet.
Yahi satpurush yahi kartaar,
Lagaaven tohe ik din paar.

He says, "Look at your Satguru and Naam as your friends because there is no distinction between Satguru and Naam. Both are one and the same. And both of Them are protecting you here in this world and taking care of you. And, after death also, They both are taking care of you and They will take you back to God Almighty. Even God Almighty and Satguru and Naam are the same."

The Masters are always there for us. And the essence of the Masters is Naam. Their essence is the Sound Current. And, even in the physical form, if They are not there physically, the Masters are always with us. Their soul is immortal. And They are always there to protect us.

Even if one single disciple of Theirs is in this world, They do not leave this world. They are seated in the Brahm. And, from the Brahm, They are protecting us. They don't go to Sat Lok till each and every disciple of Theirs is freed from this creation.

So, the Naam within us, the Sound Current, is protecting us at all times. That Sound Current, called Naam, is omnipotent. And that is how He protects us everywhere, in whatever circumstances we are in. The Masters are there. They are seated in Brahm and They make sure that all the disciples who are initiated are taken back by Them to Sach Khand-Sat Lok. Till such time, They're in the Brahm.

And, after all the disciples are taken beyond this creation of Kal, They also go back into Sach Khand-Sat Lok.

Once a soul goes into Sach Khand-Sat Lok, that soul doesn't come back. That soul folds up into God Almighty.

When we are in this physical form, it is different. We can go to Sach Khand–Sat Lok and come back and we can do that umpteen number of times. But, once the body is left behind in this creation, then the soul stays outside of Sach Khand-Sat Lok for a time. And, once it goes into Sach Khand-Sat Lok, then it doesn't come back.

The Masters, the fact that They stay away from Sach Khand-Sat Lok and They are in the Brahm, this itself is such a big sacrifice that They are doing for us. And They are doing this only so that They can take us back to our True Home. And yet, it is such a big sacrifice that They are doing for us. We tend to blame Them for everything, every small thing that is happening to us. And we are quick to develop distrust in Them. But, They are only there so that They can get us our salvation and take us back to God Almighty.

But, a lot of people believe that they should be having everything in this world and that Master should be doing everything for them — this is a very common thought that householders have.

Whatever is destined for us in our fate deeds, we will get that. But then, if we want something more and beyond what is there in our destiny, then that becomes like a debt that we are taking. And Saints don't want us to take that debt, because then we have to come back to redeem it.

Bina un koi nahi sansaar,
Dev man soorat un par vaar.
Karen vah nitt teri saar,
Tere tan man ke hani rakhvaar.

Swami Ji Maharaj says, "The Master is the Doer. Everything is being done within His Will. And, therefore, you should leave everything else and surrender to His Will and be happy in His thought." They always have our benefit at heart and They always look towards our salvation.

But, when we are driven by our mind, we are wanting everything on worldly matters here. We want Them to give all of those things to us, which is not acceptable to Them. It is like a mother is not going to feed her child something that that child is not going to be able to digest or take. So, she will take care that she doesn't feed him something like that.

So, whatever They are doing for us, we should be happy in Their Will and we should understand that They are the Doers and everything is being done within Their Will.

Shukar kar raakh hirde dhaar,

Mitaaven dukkh sabahi jhaarr.
Karen kya man tera naakaar,
Nahi tu chhorrta vish dhaar.

Whatever we are getting, you should be happy with that. And when a devotee is doing his Bhajan Simran and going to Satsangs, he is getting the Grace of the Master. And there, the Master is taking as much care as possible of that soul.

So, whatever we are getting, with Their happiness, we should accept that and we should not keep asking for more because, such asking for more is what is driven by the mind.

The mind, we should understand, is an agent of Kal. And the mind wants you to be entangled so that you stay away from your devotion and your meditation. So, he will make you entangled in outside pursuits and he will fill in those desires within you so that you constantly are in that thought and you are away from your meditation.

Therefore, listen to Satsangs every day. And, when you listen to Satsangs, you should continuously think and try to internalize those Satsangs. We should bring that within our thought and we should try to bring that within our behavior and our deeds.

Unless we internalize the Satsang, we will not be able to progress on this Path. If we do not internalize the Satsangs, or we do not ponder on the Satsangs or think about what is being said to us, and we don't understand those Satsangs, then the mind will continuously keep deluding us. He will continuously keep us entangled in everything outside. And we will not be able to do that devotion, which is required to progress on this Path.

Therefore, leave what your mind is continuously telling you to do. Instead, listen to your Masters and listen to Satsang. And follow what is said in the Satsang. That will be of a very great and immense benefit to you.

Bhog mein gire baarambaar,
Na maane kahan un ki saar.
Isi se mile tujh ko dand,
Nahi tu maanta matimand.

He says, "You do not try to internalize the Satsang. You don't listen to the Satsang and you do not try to internalize those Satsangs. You are trying to pursue all your desires of this world and you have filled yourself with all these desires. That is what is making you unhappy."

It is the duty of the mind to keep you entangled in all of the desires of this world. That is what the mind is continuously working towards. So, because we do not listen to Satsangs and we do not do enough meditation, we are following the mind. And, the more the mind entangles us, the

more unhappy we are. The less desires and the less we are pursuing our mind, the happier we are.

Therefore, we should not pursue the mind, or we should not keep following the mind. Instead, we should listen to what the Masters are telling us in the Satsang and try to internalize that and improve our devotion towards Them.

Saho ab parre jaisi aaye,
Karo faryaad guru se jaaye.
Pakarr phir unheen ko tu dhaaye,
Karenge vohi teri sahaaye.

We follow the mind and, because the mind has kept us wandering, we keep pursuing all of these things outside. And that is making us very unhappy. We have forgotten our devotion. We have forgotten those Satsangs and we don't attend those. And, because of that, we have been following our mind and have been unhappy.

So, Swami Ji Maharaj says, "Once again, listen to Satsangs. And, once again, try to improve your devotion towards your Master and you will get the Grace of your Master.

Bina un aur nahi darbaar,
Raho un charan mein hushiyaar.
Gunah tum kiye din aur raat,
Guru ki kuchh na maani baat.

So, He says, "You have been following your mind and, because you have followed your mind, and you have filled yourself with all the desires of this world, you have done all kinds of deeds to meet those desires. And those deeds are going to make you unhappy here also, and they will also make you a candidate for hell."

You have forgotten your Master and you have been pursuing all of this because you are following your mind. So, you should understand that your Doer is the Master. So, Satguru is the Doer and, therefore, you do your Bhajan Simran and you listen to what He has to say and get His Mercy.

* * *

There was a disciple of Guru Nanak Sahib. In those days, the understanding of this Path was also not very elaborate. So, this devotee took initiation. But, after that, he did not do any meditation whatsoever. He did not attend Satsangs and he completely forgot about the Path. And he started drinking intoxicants. He started eating non-vegetarian food. And he, altogether, forgot about this Path and he started doing his deeds and sins, which were forbidden on this Path.

So, even in his dreams, he did not remember his Master. And, when his death came, the angels of death came to take his soul. They took him and put him in the Kumbhi Narak.

Kumbhi Narak is one of the worst types of hells. And when the soul, in the astral body, is put inside this — in this cauldron of filth— it is filled with all kinds of dirt and filth and there are insects and all kinds of such things. So, when the soul suffers and the jiva suffers, it tries to come out of this. Again, the angels of death beat the soul with chappals on its head. And then they, again, push him down.

So, this soul — the devotee of Nanak Sahib — he was in that Kumbhi Narak and he was suffering there.

Narad Muni, who was known to be traveling across the three worlds, happened to be passing through this place, this hell, and he observed this soul, who was being given all these kinds of punishment, was actually an initiate of a Satguru.

Nard Muni thought, "How is this? They say that when a Satguru gives an initiation, that soul can never come to hell. So, how is it that this soul is in hell?"

So, he was quite surprised by the presence of that soul in hell. And, internally only, he went within and mentioned this to Guru Nanak Ji.

So, when Guru Nanak Ji was told this by Narad Muni, He contemplated and He saw, "Yes, this soul is my disciple and he is suffering like this." And He felt, "Yes, it is because he has been doing all kinds of deeds. And, even in his dreams, he did not remember Simran. Otherwise, the Naam would have definitely come and protected him. So, the angels of death have taken him and put him in this hell."

So, he went there. Guru Nanak Sahib went to hell to fetch that soul. Now, when He reached the doors of hell, He was met with the Lord of Judgment, Dharam Raj, who was in charge of the hell.

So, the Lord of Judgment met Him and he discouraged Guru Nanak Sahib from going within — inside hell. And, he asked Him as to why He was wanting to go inside hell?

So, Guru Nanak Sahib Ji said, "I want to see inside."

He said, "No. But, that is not a place for you to go."

And then, Guru Nanak Sahib asked him, "Why is it that my disciple has been brought here and he is being made to suffer in your Kumbhi Narak? So then, wherever my disciple is, there I will have to go."

And, accordingly then, He went inside and He saw that His disciple was in this Kumbhi Narak. And He, then, dipped His toe in that Kumbhi Narak.

When he dipped his toe, that disciple immediately remembered Simran and he started doing Simran. Once he started doing Simran, he got free from there. But all the others also started doing Simran. And, gradually, the entire hell got cleared. With all of these souls, they did Simran and got out of hell.

So then, Guru Nanak Sahib gave him again another human life because salvation is only had when you come through a human form. So, He again gave him a human life.

Isi se bhogte dukh ghaat,
Bachaavenge vahi phir taat.
Roho radhasoami ke tum saath,
Lage phir shabd agam tum haath.

He says, "Following the mind, the disciple has become unhappy and he is full of those desires of this world. And that has made him unhappy."

So, he has to now go back to the Master. And there, he should go back and ask for forgiveness. And then, the Master may forgive him, because it is only the Master Who is the Doer and He is the only person who can help. So, that disciple has to go back to the Master and ask for forgiveness.

Stay connected with your Master and God Almighty and be on the Path. Do your Bhajan Simran and be on the Path. And, one day, you will get connected and go back to your God Almighty.

So, even if a disciple is listening to Satsangs and he has love for his Master, though he is not fully doing his Bhajan Simran, but once in a while he is doing his Bhajan Simran, such disciples, at the time of death, the Master Himself comes to take them. And then, according to their attachments — according to their devotion and attachments — the Master decides as to whether He will keep them in the astral plane, or the Thousand-Petaled Lotus, or the Brahm, or Par Brahm. So, according to that, He decides and He keeps them there where they can do their meditation. And then, get salvation after that.

So, Swami Ji Maharaj says, "Be attached with your Satguru and He will take you back to God Almighty. He will take you back to that state of blissfulness and you will be happy there.

Isi se bhogte dukh ghaat,
Bachaavenge vahi phir taat.
Roho radhasoami ke tum saath,
Lage phir shabd agam tum haath.

Radhaswami.

43

Meditation Talk
15 Jan 2019 – Morning

Masters Come Because The Soul Is Pure And They Come To Give Salvation To The Soul

THE MASTER OF SWAMI JI MAHARAJ was Tulsi Sahib. He had been initiated when he was six years old. Tulsi Sahib was a great Master and He was called 'Yogi' in His village. Everyone referred to Him as 'Yogi' because, by the withdrawal of His attention, the attention was focused at the Eye Center. As a result, His legs had become very weak.

So, His legs were weak and, whenever they had to take Tulsi Sahib somewhere, or He had to go somewhere, they would take Him in a palanquin. There was a fair, which would generally be close to his place. So, Tulsi Sahib told His devotees that He wanted to go and attend that fair.

The devotees were a bit surprised because this fair had been taking place every year for so many years and Tulsi Sahib had never expressed His eagerness to go and attend this fair at any time. So, it was quite surprising that He wanted to go there this year.

So, nevertheless, they followed His instructions and took Him in the palanquin and a couple of devotees also accompanied Him. They thought maybe He wanted to purchase something in the fair.

So, they took Him to the fair, which was about an hour and a half distance from where they were. And when they reached there, He told them, "Okay, now, I want to go around this fair. I want to see what all is there.

People who were visiting that fair saw Him being taken around like that, they would pass remarks that this person is unable to walk and, even then, he is keen to go around in this fair.

So, He was going around, being carried by His devotees, and He was looking around. But, there was nobody who was making any eye contact with Him. And either someone would pass some remark like that or would ignore Him.

It was only after about a half an hour or forty-five minutes that one lady — one Muslim lady — came and she was in a burka. And she lifted that burka and her veil and she looked at Him. And that is how they looked at each other.

And then, Tulsi Sahib told His devotees, “Okay, my work is done. Now, let us go.”

So, He asked to be returned, to be taken back to the ashram. So, the devotees were wondering what was the reason and they thought that He may have come to the fair to purchase some things. But, He didn't buy anything. And He was saying His work was done and he wanted to return, so they were a little disappointed in what he wanted. And then, but they followed His instructions and they came back.

When they came back to the ashram, one of the devotees asked Him, “Maharaj, what was the reason You wanted to go to that fair, because You didn't buy anything? We thought You wanted to buy something there or do something there. But You didn't do anything. And yet, You said your work is done and you came back. So, we were just a bit inquisitive as to what was it that you went there for?”

So, He told them, “Wait for two days. What I had gone there for will come.”

And, after two days, that lady came to the ashram and she bowed before Him and she asked to be initiated. Because she had seen Him there, she said, “When I saw you there, after that, I just could not get You out of my mind. I was always thinking about You. And then, I asked for Your address and, searching for Your place, I have finally managed to come here.”

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So, even Jesus Christ would travel from place to place and people would ask Him as to why He was wandering around like that. What was it that He was traveling around so much for?

And He would remark, “My sheep are lost. I have to collect my sheep.”

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So, therefore, Tulsi Sahib also had to go to that place, though He could not walk, He took the trouble of going there only for that soul.

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So, all these Masters do all this so that the souls can be brought on the Path.

The Masters always see the soul and it is the soul that is the lost son of God Almighty. So, They always are worried about the soul and They come seeking the souls. It is the mind that makes the soul wander in this place and it is the mind that makes the jiva do all the things in this world.

So, the burden of those karmas maligns the mind and the Masters always have Their sight on the soul.

Masters, therefore, come because the soul is pure and They come to give salvation to the soul. Time and again, They are sent by God Almighty and They come to take all those souls who seek salvation and want to go back to God Almighty.

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The time is good and the atmosphere is quiet. So, let us make the most of this time. Let us close our eyes and get connected to Simran and Dhyan.

44

SATSANG
15 Jan 2019 – Morning

The Only Objective Of The Masters Is To Enlighten The Souls And Take Them Back To Their Father — To God Almighty — To Regain Their True Identity

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The paathi sings the Bani of Swami Ji Maharaj from the book: Santo Ki Bani...

Dham apne chalo bhai,
Paraaye desh kyo rahna.
Dham apne chalo bhai,
Paraaye desh kyo rahna.

THIS IS THE BANI of Param Sant Satguru Swami Ji Maharaj. Before I start with the Bani, I would like to bow to my Gurus, SomAjaib, Who have made this poor soul capable of doing this Seva. That way, both of Them, outwardly, were very strict and They appeared very strict. But, within, They are very, very gracious.

So, one of Them had done His austerities twenty-five years – pranayamas — and He was a fully attained yogi. And the other was a retired military officer, having done His austerities during his military service. So, both of Them were, outwardly, very strict and very disciplined. But, internally, They were very, very kind.

In Sant Ji's programs, which were held in various places, I used to go there and take other fellow disciples also. But then, I also requested Him, that if He could, to have a program in Bangalore, because there were a lot of sangat here, and it would be very helpful if he could come here.

So, on my request, He accepted that and Sant Ji kept a program in Bangalore.

He kept three programs in Bangalore. And, when he was in Bangalore, I also requested him, if he could come and visit the ashram. But, He told me He was suffering from diabetes and He asked me how far it would be to drive down to the ashram.

I told Him, "It would take a few hours — it would take more than two hours to reach." So, He said, "It is difficult." So, then, He did not visit the ashram.

But, He told me, "It doesn't matter. I may not visit it, but my Grace is always with you and with the ashram. You can take it for granted that I have visited the ashram."

Somanath Baba Ji and Kirpal Singh Ji Maharaj both used to do seva in Beas — in the ashram. And both knew each other and were quite close.

Baba Ji gave, therefore, the Seva of His sangat — to look after His sangat — to Ajaib Singh Ji.

When He was explaining my Seva to me, when I was there in Bombay, for nearly forty-five minutes, He explained. And the purpose of that was to tell me that it is only with the instructions of Somanath Baba Ji that He was taking care of the sangat also, in place of Baba Ji. And, therefore, He told me, "You have to go there, in Andhra, and you have to do that Seva."

So, I had gone only twice to the ashram in Rajasthan, in India. And, usually, I would take about five people or ten people.

But once, there were twenty-five devotees from Andra and Karnataka. And we had done a tour and gone to Beas. And, from there, we had come to the ashram. Sant Ji was very pleased that all devotees from Andhra and Karnataka had come. And, at that time, He granted a program of ten days for meditation. So, He kept a ten-day meditation program for them.

In that meditation program, Sant Ji used to make us all sit and He would get up and go. So, all of us would sit for meditation. But, there were some who, when Sant Ji left, would go in the room and go to sleep.

So, after that, there was one devotee like that. He went and he took his bedsheet and covered himself fully, and completely went to sleep.

So, Sant Ji went there and he removed that bedsheet. So, then, he was terrified and he got up, washed his face and all that, and came running and sat for meditation.

There were two people who used to smoke cigarettes. And in Sant Ji's ashram, nothing of this was allowed. I had told them very clearly, "You have to throw away all your cigarettes and all that and, only then, go into the ashram.

Now, first of all, none of us knew the language there, which everyone spoke. We didn't understand the language and most people didn't understand our language.

So, for two, three days, these people managed without smoking. But, afterwards, for a person who smokes, it becomes very difficult.

The gates of the ashram used to be closed. So, these people went and there was an old person who used to guard the gate. And these people, in their own language, were trying to convince him that they had to go to the village. He couldn't understand what they were saying and they

couldn't understand what he was saying. And he didn't allow them to go outside the gates. He told them very clearly that it was the instruction of Sant Ji and nobody could leave the ashram.

So, those people had to sustain for ten days without cigarettes. And once the program was over, we were all packed in the bus in the ashram itself. So, there was no choice of going anywhere, and that bus, straightaway, left for the station. Once they reached the station, they immediately got out and bought two packets cigarettes and they started lighting two cigarettes at a time!

So, that way, all these funny things are also experienced by all of us and it is very difficult to leave smoking.

So, in this Bani, Swami Ji Maharaj says, "Let us go back to our True Home. Let us leave this place and go there." Masters say this because They know that this is not our True Home. This place and this creation belong to Kal and Maya and our True Home is elsewhere.

He says, "This place — this creation of Kal and Maya — is of life and death and happiness and sorrow. This is not your True Home. Your True Home is a home of perpetual bliss, where there is no life and no death. And there is no joy and no sorrow. But, you are in perpetual bliss. That is your True Home."

Masters come into this world to explain that our True Home is elsewhere and They come and help us do our Bhajan Simran so that we can get our salvation and go back to that True Home.

Kaam apna karo jaai,
Paraaye kaam nahi phashna.
Naam guru ka samhaale chal,
Yahi hai daam gath bandhana.

He says, "Do your true work, which will take you back to your True Home. Don't waste your time doing all of the other work here, because this other work you're doing is only going to take you back to the ocean of life and death."

If you look with an objective eye, and you see everyone from the king, a person of the highest status, and a pauper, all of them have the fire of desire burning within them. None of them are happy. They are all in deep sorrow because of this fire of desire burning inside.

So, He says, "You start preparing to go back to your True Home and start collecting that wealth, which will take you back to your True Home. That wealth is the wealth that your Master has given of Naam. So, you practice Naam and collect that wealth, which will help you go back to your True Home."

Here, you may spend time and earn crores of rupees, but then, not a single naya paisa will go with you. The only wealth that will go with you is the wealth of Naam. Therefore, you should

spend your time in accumulating that wealth, which will help you go back. And that wealth of Naam is very important for our journey to go back to God Almighty. Therefore, you have to accumulate as much as possible of that wealth.

Jagat ka rang sab maila,
Dhula le maan yah kahna.
Bhog sansaar koi din ke,
Sahaj mein tyaagte chalna.

He says, "Do not get embroiled or entangled in the affection of this world, because the color of affection or the color of moh in this world is not fast. It is ever-changing and that color is determined by our greed and by our desires. And it is not pure."

Unlike that, the love that we have for our Master, which is called anuraag, is a very pure love. So, there is lot between the love that we have for our Master, anuraag, and the moh, or the affection, that we have in this world with other people.

This love in this world, which we had with each other, is more governed or determined by desire and greed. If we observe that we have a lot of wealth, then we automatically have a lot of people who would like to extend their ties with us. But, when that wealth leaves us, we see that those relationships start fading away.

So, it is not permanent and it is driven by greed or desire.

The love that is there between the Master and the disciple is pure love. The Master doesn't have any expectation of anything in return for the love, which He is gracing on the disciple.

When He initiates, He has mercy on that soul and He gives initiation. And then, at the time of initiation, manifested as Sound Current, He sits within that disciple. And then, He does not leave that disciple till He takes him back to his True Home.

* * *

To test this love here, and the strength of His love, there was an experiment done. A monkey and a small infant monkey, its child, were put inside a water tank and they started filling the tank with water. Initially, that monkey kept the baby above the water level. And she kept holding the baby above the water level. As the water level kept increasing, she also kept the baby on her head so that he would be above the water. But then, as the water level rose, and it came to the point where she herself started drowning in that water, then she kept that baby below her feet and she stood on that baby and tried to keep herself alive.

So, there is nothing more dear to us than our own life and we will do everything in our means to protect that.

* * *

All the relationships that we have in this world are all a matter of our previous karmas. In our earlier lives, we have to leave some people something, or we have to take something from some people. And all of those unsettled scores of giving and taking are what compose this life. And here, we develop the relations on the basis of that same give-and-take. And as and when that is over, we have to leave those relations behind. So, there is nothing permanent in the relations that we have here.

Also, our lifestyle changes. There is nothing permanent about our lifestyle. A very wealthy family also becomes poor. So, all that is also determined by the fate deeds.

So, Swami Ji Maharaj says, "All that we have here is a matter of our previous karmas. All these relationships are also on the basis of our previous karmas only. And, as those are settled, the relationships come to an end. There is nothing permanent. It is all a matter of a few days.

Saran satguru gaho dridh kar,
Karo yah kaaj pil rahna.
Surat man tham ab ghat mein,
Pakad dhun dhyan dhar gagna.

He says, "Hold on steadfastly to the feet of Satguru. That is the Path that will take you back to God Almighty. And do your practice of the Surat Shabd Yoga. Leave the nine doors and come to the Tenth Door. Get connected and manifest the Sound Current."

These nine doors that open to the outside world, we have to get our attention within and open the Tenth Door, which opens within. That Tenth Door opens the Path to go back to God Almighty.

Phanse tum jaal mein bhaari,
Bina is jukti nahi khulna.
Guru ab daya kar kahte,
Maan yah baat chit dharna.

He says, "You are badly entangled in this world. Having identified with the mind, you have acted upon and got entangled here in the company of the mind. And that is why you are stuck in this world."

Masters say, "If you look around, you will see that there is no other enemy than your own mind. This mind is an agent of Kal and the instructions of this mind are to be sure that the soul does not leave the compound of Kal.

Today, the soul has forgotten its real identity and it has started identifying itself with this body. And because it identifies itself with this body, the mind is deluding the soul and keeping it entangled outside. So, the moment the soul leaves this body, there is no value to this body.

He says, "You are the soul. You are, therefore, not the body. You are the driver of this body. And, if you are the soul, you do not belong here. You belong to your Oversoul, or God Almighty. And, therefore, you should now make efforts, having understood that you are the soul, you should make efforts with the instructions of the Master and you may go back to God Almighty.

The Masters come to get the salvation for the soul. They come to enlighten the soul and show it the True Identity, show its own identity. By way of Satsangs, They explain to us as to who we are, why we are here, what is that we should be doing, and what is it that we are doing, and what is our True Home, and what is the effort we have to do to go back to our True Home.

So, this reality of how we have lost our way. We have identified ourselves here in this world.

* * *

Sant Ji used to give a small example. He used to tell us about this shepherd who used to take his sheep into the jungle for feeding. And once, when he went inside, he found a place where lions were staying.

There was a cave where lions were staying and the lions had gone out for hunting and there were two small cubs. Because it was daytime, those cubs had come out and they were playing in the sun. That shepherd saw this cub playing and he picked up that cub. As a cub, they are all very sweet and it is difficult also to distinguish which animal it is. So, he picked up that cub and took it home.

That cub was then brought up among the sheep and the milk of those sheep was given to that cub. And that cub grew up. So, in a few years, that cub grew up to full size. It became a fully-grown lion. However, he used to drink the milk of those sheep and it had grown up with those sheep. It started identifying itself as one of those sheep only.

So, that lion started identifying itself and thought it was also a sheep like the other sheep in the flock.

One day, this shepherd again took all these sheep, and along with that lion, they went to the same place where he had picked that cub. There, that other cub had also grown and that lion was sitting there. And that lion observed that, in this full flock of sheep, there was this lion who was also roaming around with the others. He was quite surprised because sheep would be a food for that lion. However, that lion was merrily moving around with those sheep. So, he went to that lion.

So, that lion had to explain to this other lion who believed he was a sheep. So, he said, "Okay, you come with me. I will show you." And he took him to a nearby stream. And there, he said,

"Okay, now you look in the water." And, in that water, both of them were searching the water. He said, "Now, is there any difference between you and me?"

And so, when that other lion saw, he also noticed he had all this mane and he was differently made up as compared to sheep. And both of them were identical.

He said, "Okay, now, repeat what I am doing."

So, the lion of that jungle roared. And, likewise, this other lion also roared with him. And both of them started roaring.

Now, in that loud roaring, that shepherd ran away, the sheep ran away. All of those people vanished from there.

Thereafter, that lion understood its true identity and it realized that it is not a sheep. And it, then, started roaming around, freely in that jungle. So then, that lion became the king of the jungle.

* * *

It is a same, similar thing with our soul. Our soul is an element of God Almighty and it comes from Sach Khand. It is an element of God. And, unfortunately, it has come into this world, this creation of Kal and Maya, and got entangled here. And, in that delusion of Kal and Maya, it has started believing that it is this body in which it is encased.

The soul is so badly entangled in this creation and it has forgotten its own identity. It has forgotten God Almighty. It has forgotten its True Home.

So, therefore, Masters come into this world, sent by God Almighty. And They come to enlighten the soul and get salvation for that soul.

The objective of the Masters is to enlighten the souls and take them back to their Father, to God Almighty. It is not Their intention or desire to get entangled here in an estate or create any estate here, or create any religion here, or get entangled in this place. The only objective that They have is to enlighten the soul and take soul back to God Almighty.

Bhatak mein kyon umar khote,
Kaheen nahi theek tum lagna.
Baso tum aaye nainan mein,
Simat kar ek yahan hona.

Swami Ji Maharaj says, "Why are you wandering around here and there, dissipating your attention in different places? Focus your attention at the Eye Center and do your Bhajan Simran there. Focus there and, from there, you will get your enlightenment and you will get your salvation.

Dui yahan door ho jaave,
Drishti jot mein dharna.
Shyaam taj set ko gahna,
Surat ko taan dhun sunana.

He says, "When you come to the Tenth Door, you will get rid of the duality."

Today, we have this duality within us – that we are different, that God Almighty is different. That duality will end when you come to the Tenth Door and you realize your Self.

There you manifest the Radiant Form of the Master. And, for a person who manifests the Radiant Form of the Master like that within, for him, wherever he looks, he sees the Form of his Master.

So, Swami Ji Maharaj says, "Once you go within, there are two paths. First, your duality will get over. You will get illumination within, once you go to the Tenth Door. And there, you will see two paths ahead of you. On the left, you will see the darker path. And, on the right, you will see the brighter path — the brighter light. You follow that brighter light. And there, you focus your attention — you focus the attention of your soul and listen to that Sound Current, which is coming from there. And that Sound Current is going to take you back to your True Home."

On the left, the path that is coming from the left side with darker light takes us to the different types of hells. Whereas, the path that is on the right side, which is more illuminated, that path is what will take us back to God Almighty.

Bank ke dwaar dhas baitho,
Tirkuti jaaye kar lena.
Sunn chadh ja dhaso bhaai,
Surat se mansar naana.

So, when we take that path — the illuminated path – we come across the Bunk Nal. We come across a tunnel, which is in the shape of the letter, 'N'. It goes up, then it comes down, gradually, and then, again it goes up. And that connects the eighth and the ninth planes. So, from the eighth plane we go to the ninth plane — that is Brahm. And there, after getting the darshan of the Lord of that plane, the soul moves further into Par Brahm, or Sunn.

There, once the soul takes a dip in the Mansarovar, it sheds off all its coverings. And there, it has the luminance of twelve suns.

Mahasunn chounk adhiyara,
Vaha se jaa gufa basana.
Lok chauthe chalo saj ke,
Gaho vahan jaaye dhun beena.

At the Par Brahm, both the soul and the Master, both of them, are in Their essence of Light and Sound. And from there, again, both move further up in the higher planes. There, They go by a separate path, across the Maha Sunn, and They reach the Bhanwar Gupha. And, in the Bhanwar Gupha, the Sound of the flute is playing. And that is the door of Sach Khand. And there, the soul has the Darshan of Sat Purush in Sach Khand and Sat Lok. And there, it gets the luminance of sixteen suns and it becomes completely pure.

There, the soul has the luminance of sixteen suns — like the Master — Who also has the luminance of sixteen suns. That is why Masters say, "There is a difference between the philosopher's stone and the Master. A philosopher's stone converts iron into gold, but a Master converts the disciple into a Master."

Alakh aur agam ke paara,
Ajab ik mahal dikhlaana.
Vaheen radhaswami se milnaa ,
Hua man aaj ati magna.

Beyond Sach Khand, there are three planes — Alakh, Agam, and Anaami." Swami Ji Maharaj has referred to Anaami as the place where all souls have come from and where God Almighty resides. So, all the souls have come from there. And till they go back to Anaami, they will remain unsatisfied — till they go back to Anaami, to God Almighty.

So, in this Bani, Swami Ji Maharaj has wonderfully explained where God Almighty resides, where all the souls have come from, and what is the Path to go back to that place. And, before that, He has told us — enlightened us — that we should all make efforts to go back to our True Home – to go back to God Almighty because we are all entangled here and have lost our identity in this world.

Alakh aur agam ke paara,
Ajab ik mahal dikhlaana.
Vaheen radhaswami se milnaa ,
Hua man aaj ati magna.

Radhaswami.

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Closing Talk
15 Jan 2016 – Morning

If We Do Not Spend Time For Our Soul, Then There Is No Point To This Life

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THIS FIFTEEN DAY PROGRAM is coming to an end. I'm very happy that all of you have come from so many different places, having left behind all your important work and your families, and participated in this program. I will pray at the feet of Baba Ji that He grants and graces all of you much more devotion.

All of you have maintained a good cleanliness and order while you have been here. And all of you have also helped in the langar and in all of the other seva here.

I am very happy and I, again, pray to Baba Ji that He showers a lot of Grace on you and that your love for your Masters grows more and more within.

Like you have practiced here to do your meditation, when you go back, go through your schedule of work and other requirements and take out time for meditation — and do that regularly on a daily basis. Because that is the only true work that we do for our own soul. Everything else that we are going about and doing throughout the day is all for other people and other requirements. The only true work for our soul is this meditation.

So, after coming and getting this life, if we do not spend time for our soul then there is no point in this life.

Listen to Satsang every day and do your Simran and Dhyan Bhajan or meditation every day. And, as you practice more and more, you will be able to get more and more success on this Path.

So, once again, I wish you all a very happy new year and thank you all for coming here and participating. And, like we have all done meditation here, I pray and hope that all of you go back to your homes and do meditation — more and more meditation.

Baba ji is with all of you. We should never feel that Masters are far away from us. They are there at all times with us.

That is why you should always stay in remembrance of your Masters. And, because of that, They will always have the hand of Their Grace showered on you.

Thank you, everybody, and Radhaswami.

GLOSSARY

Aarti

Hindu religious ritual, part of puja, in which light from wicks soaked in ghee (purified butter) or camphor is offered to one or more deities by circulating an 'Aarti plate' or 'Aarti lamp' around a person or deity; also, esoterically refers either to an intense pull towards the inner Light, or to the manifestation of the inner Radiant Form of the Guru

Abhyasi

A student; a practitioner of meditation

Adi Granth Sahib, Guru Granth Sahib

Primary scripture of the Sikh religion; originally compiled in 1604 by Bhai Gurdas under the direction of Guru Arjan Dev Ji; renamed Guru Granth Sahib by the Sikh orthodox after the tenth Guru, Guru Gobind Singh, left the body; intended to serve as the living Guru in the absence of a recognized living Master

Adi Shesh

Primal being; from Hindu religion (Puranas), the serpent deity who sings the glories of Vishnu in the lower realm of Patal Lok on whose many hoods the balance of the worlds of the universe rest; a symbol of the waveform of energy; also known as Nag Shesh

Agam Lok

One of three purely spiritual realms above Sach Khand; lit. “Inaccessible, Unapproachable”; second highest spiritual region, just below the highest of Anaami, or Radhasoami Dham

Agra

City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of Sant Mat

Ahalya

Wife of Gautama Rishi, created by Brahma with impeccable beauty; varied stories from the Puranas and the Ramayana exist regarding her seduction by Indra and their subsequent punishments invoked by Gautama Rishi; she is later redeemed by Rama and restored to Gautama Rishi

Ajaib Singh Ji

Param Sant Satguru; (1926-1997); known informally as “Sant Ji”; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His Ashrams in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji’s

Guru, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second Guru; the term "SomAjaib", which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of Sant Mat is a combination of the names "Som" and "Ajaib" and provides the name for His ashram in Guddella India, "Som Ajaib Ashram".

Alakh Lok

One of three purely spiritual realms above Sach Khand; lit. "Indescribable, Invisible, Unperceivable"; sixth spiritual region, located below the seventh, Agam Lok, and the eighth, Anaami Dham

Amir Khusrow

Sufi Saint; (est 1253-1325); Sufi Master from northern India; disciple of Nizamuddin Auliya; buried near his tomb in Delhi; served in the court of Allaudin Khilji, king of Delhi as a poet and musician; considered to be the originator of the Qawwali devotional Sufi singing and inventor of the Sitar; wrote different divans and masnavis, also in praise of the lives of famous rulers

Anaami

Highest of three purely spiritual realms above Sach Khand; lit. "Nameless"; also called Radha Soami Dham; home of Anaami Purush

And, Anda

Astral Realm; lit. "Egg", second subdivision of Brahmand; lies between the Physical Plane (Pind) and the Causal Plane (Brahm); contains the regions of all gods and goddesses

Andhra Pradesh

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Angad Dev Ji

Param Sant Satguru; (1504-1552); second in the lineage of Sikh Gurus; successor to Guru Nanak Ji; Guru of Amar Das Ji; credited with having formalized the Gurmukhi script, which was used for the writings of the Sikh's Adi Granth Sahib and the Punjabi language

Anna

1/16 of a rupee, further divided into 4 paise; demonetized in India in 1957; also, ana

Anuraag

Strong love or passion

Arjan Dev Ji

Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh Gurus; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; Guru and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

Ashram

Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true ashram will only be created around a realized practitioner

Ashtanga Yoga

Eightfold Yoga path or system; described in the Yoga Sutras of Patanjali and popularized by Swami Vivekananda; starts with Yamas and Niyamas and ends with Samadhi; also known as Raja Yoga

Avatar

Incarnation of a lesser deity, who manifests to restore some karmic or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned with the salvation of souls, with some notable exceptions, like Guru Gobind Singh and some of His predecessors, Who also worked as a kind of avatar to help eliminate the negative forces of Their time

Babul

Acacia tree or gum arabic tree; tender twigs are used as a toothbrush

Bairagan

Two pieces of wood joined into a T-shape to rest one's elbows on; used when practicing Bhajan (i.e listening to the Sound Current)

Bangali Babu

Initiate of Sawan Singh Ji; also known as Bua Das

Bangalore

Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji’s Channasandra Ashram

Bani

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for Shabd

Barkhurdar

The word barkhurdar traces its roots to the Persian language. This word is often used by elders to show affection for younger siblings when they address the children with some form of warmth or respect to convey the blessings, etc; the literal meaning of this is – “a very sensitive, obedient person, a sweetheart”, a term Baba Jaimal Singh Ji Maharaj used, referring to Sawan Singh Ji Maharaj

Basti

A yogic method of cleansing the colon by drawing warm water through the anus with the help of a little pipe, applying Nauli and Uddiyana Bandha, and then expelling it

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Betel nut tree

A species of palm tree which grows in the tropics and produces a fruit or nut. This betel nut, or supari, is eaten as an aftermint or eaten along with betel leaves after meals.

Betta Ashram

An ashram of Baba Somanath Ji's at Pahad; managed by Ram Singh Ji for five years between the passing of Somanath Baba Ji and meeting Ajaib Singh Ji

Bhai Lehna

Original name of Guru Angad Dev Ji who became the second in the Sikh Guru lineage

Bhajan

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhandara

Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's Satsang and the meals served thereafter to devotees

Bhanwar Gupha

Lit. "Whirling Cave"; vortex-like region of four rotating Sound Currents above Maha Sunn, the fourth spiritual region; region providing access to the fifth spiritual region, Sach Khand

Bhesdhari sadhus

Sadhus who wear saffron clothes and outer ornaments to give an impression of piety to intentionally mislead people

Bibi Rukko

Disciple of Swami Ji Maharaj who subsequently served as a cook for Jaimal Singh Ji Maharaj

Bidi

Kind of Indian cigarette rolled from a tendu leaf (Coromandel ebony) and filled with flake tobacco or other herbs

Bir Singh

Devotee of Kabir Sahib, Raja of Varanasi

Bishan Das Ji

Disciple of Amolak Das in the Udasi Mat of two Shabds; first Master of Ajaib Singh Ji prior to his full initiation into Surat Shabd Yoga by Kirpal Singh Ji Maharaj

Bombay

City in India in the state of Maharashtra; currently called Mumbai

Brahm, Brahmand

The Causal plane between And and Par Brahm; Lit. "Egg of Brahm" because of its egg-like shape

Brahma

Hindu god; One of the Hindu Trinity; with Vishnu and Mahesh (Shiva); functions as the 'Creator' in the lower three worlds; ruler of the second chakra, the regenerative plexus

Brahmanand Ji

Mahatma from Pushkar in Rajasthan; wrote more than 500 bhajans, some of them were reprinted in the Sant Bani Bhajan Book

Brahmin

Considered the highest caste (varna) in Hinduism; specializing as priests, teachers (acharya) and protectors of sacred learning across generations

Burkha

Loose garment worn by Muslim women that covers the entire body, with a veiled opening for the eyes

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (Pind Desh), to be differentiated from Kanwals (Brahmand) and Padmas (Sat Desh)

Chappal

Sandal; open-toed shoe

Chaurasi

Lit. "Eighty-four"; the Wheel of 8.4 million life forms; the Wheel of Transmigration, or cycle of births and deaths

Chudamani

The second son of Dharam Das Ji Who continued the panth of Dharam Das Ji as the first of the forty-two Masters to follow in that chain

Crore

Numerically 10,000,000 (ten million)

Dadu Dayal Ji

Hindu Saint; (1544-1603); resided in Rajasthan, mostly in Jaipur state; Guru of Rajjab Ji, who noted down his Master's compositions, which are known as "Dadu Anubhav Vani", a compilation of 5,000 verses

Dal

Dried pulse made from lentils, split peas, or various types of bean

Darshan

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Davangiri Ashram

Ashram of Baba Somanath Ji in Davangiri in the state of Karnataka

Dayal

Lit. "Merciful"; another name for Absolute God, Sat Purush

Delhi

Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Dera Baba Jaimal Singh

Name of Jaimal Singh Ji's and Sawan Singh Ji's ashram in Beas; largely built by Sawan Singh Ji Maharaj

Dhani Dharam Das

Saint; Soul that was pursued through four yugas by Kabir Sahib to ensure his salvation, as told in the Anurag Sagar; prophesized to be followed by forty-two incarnations of subsequent Masters

Dharam Raj

Lord of Judgment, Lord of Death; also known as Yamraj; holder of the accounts of the uninitiated soul's deeds

Dhoti

Traditional men's garment, worn in the Indian subcontinent made of a rectangular piece of unstitched cloth, wrapped around the waist and the legs, and knotted at the waist

Dhuni, Panch Dhuni

Austerity of sitting with four fires on each side with the sun overhead providing the fifth fire

Dhyan

Meditation, as a state of penetrating and focused attention; with Simran and Bhajan, the means to dispel the illusion of Maya and Kal

Doti

Method of cleansing the intestines by swallowing and extracting 2" strips of cloth soaked in honey

Draupadi

Daughter of Drupada, king of Panchala; born from a sacrificial fire as a result of the performance of the putrakameshti yajna by her father; became the wife of all five Pandava brothers at the direction of her mother-in-law, Kunti; she is one of the central figures in the literary epic, Mahabharata, where the story of the conflict between the Pandavas and the Kauravas is told

Durvaasa Muni

Ancient Rishi; powerful, short-tempered sage; said to be born of the rage of Shiva, which was deposited in the womb of Anasuya, the wife of Atri; cursed the Yadava clan children of a village for mockery

Duryodhana

Eldest of the Kauravas, the one hundred sons of the blind king Dhritarashtra and Gandhari; crown prince of Hastinapur

Dwapar Yuga

“Bronze Age”, a decline in truth and religious values in evidence; 864,000 years in duration with human lifespans of 1,000 years

Dwarka

City in western India, built to replace the original city of Dwarka where Lord Krishna is said to have ruled and, as such, is one of the four most sacred pilgrimage sites for Hindus; believed to have been the first capital of the state of Gujarat

Fakir

Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of Haqq

Gandharvas

Male nature spirits with superb musical skills, frequently depicted as singers in the court of Gods; husbands of the Apsaras; guardians of the Soma; some are part animal, part human, usually bird or horse

Ganges River, Ganga

Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Ghadi

Astronomic time reference (an extremely short time) of three hours

Guna

Quality, peculiarity, attribute, property; the three gunas and their origins are: sattva (Vishnu), goodness, constructive, harmonious; rajas (Brahma), passion, active, confused; and tamas (Shiva), darkness, destructive, chaotic; they are present in all things and their interplay defines someone's or something's character or nature and determines the progress in life

Guru

Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

Guru Bhandu

A brother disciple

Guru Granth Sahib

Primary scripture of the Sikh religion; originally compiled in 1604 by Bhai Gurdas under the direction of Guru Arjan Dev Ji; renamed from original Adi Granth Sahib by the Sikh orthodox after the tenth Guru, Guru Gobind Singh, left the body; intended to serve as the living Guru in the absence of a recognized living Master

Guru Mat

Spiritual path of devotion to one's guru; path of gurubhakti

Gurubhakti

Devotion to the Guru

Gurumukh

Lit. "Mouthpiece of the Guru"; devotee who has submitted his being to the Guru, enabling himself to give full expression to the Guru's teachings

Gyani

Possessor of religious wisdom; a sage or learned person

Haridwar

City on the banks of the Ganges River; regarded as a holy site in Hinduism; "Vishnu's Gate"; hosts the Kumbh Mela festival every 12 years

Hatha Yoga

Yoga system of physical postures and breath control, yoking together the solar and lunar energies (Ha and Tha), limited in reach up to the Akash region

Inaayat Shah

Muslim Saint; (1643–1728); Guru of Bulleh Shah, born in Kasur, where he was working as horticulturist; later moved to Lahore, where he became the imam of the Unchi Masjid

Indriya

Sense organs; the five Jnanendriyas, or senses of perception: eyes, ears, nose, tongue, skin; and five Karmendriyas, or organs of deed: mouth, hands, feet, sexual organ and anus

Jaggery

Traditional raw sugar obtained by evaporating water from sugarcane juice or other sources

Jaimal Singh Ji

Param Sant Satguru; "Soldier Saint" (Santsipahi); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as Guru in 1877; one of Swami Ji Maharaj's successors; Guru of Sawan Singh Ji Maharaj

Japa

Lit. "To utter in a low voice, repeat internally, mutter"; meditation discipline involving repetition of mantras, orally or silently

Jesus of Nazareth

"Christ (Anointed One)", founder of Christian religion; some references to Inner Light and Inner Sound are found in the New Testament evidencing a relationship between esoteric Christianity and the practice of Surat Shabd Yoga

Jiva

Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jyoti

Light, inner light; another name for Maya; also denoting Prakriti

Kabir Sahib

Muslim Saint (1398-1528); Muslim Saint from Kashi; author of Anurag Sagar (Ocean of Love); first Saint to manifest in all four yugas

Kailash

The heaven of Shiva and Kuber; one of the three eminences in Trikuti with Mer and Sumer

Kal Niranjan

Time personified; the Negative Power; one of the sixteen sons of Sat Purush; ruler and creator of the lower three worlds: Pind, And, and Brahmand

Kali Yuga

"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; Kali Yuga lasts 432,000 years with a human lifespan of only 100 years

Kamandal

Oblong water pot made of a dry gourd (pumpkin) or coconut shell, metal, wood of the Kamandalataru tree, or from clay, usually with a handle and sometimes with a spout; used by yogis to store water

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karmendriya

Five senses of action; lit translated, karmendriya means 'organ of action' – that which facilitates our sensory contact with the outer world — or that which enables us to interact with the material objects of the world. These five organs of action are: 1. pada (feet) for locomotion; 2. hasta (hands) for dexterity; 3. payu (rectum) for excretion; 4. upastha (genitals) for reproduction; 5. vak (mouth) for speech

Karnataka

State of India; location of Channasandra Ashram, site of western disciple retreats

Karunamai

Incarnation of Kabir Sahib in the Dwapar Yuga, the third of four yugas, the Copper Age; instructs Queen Indra Mati in the details of the Creation as described in the book Anurag Sagar

Kauravas

Descendants of King Dhritarashtra and cousins of the Pandavas with whom they fought as told in the epic Mahabharata

Kazi

Magistrate or judge of the Shariʿa court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, and supervision and auditing of public works; also "Qadi", meaning to "judge" or to "decide"

Kehar Singh

Fellow office worker with Sawan Singh Ji Maharaj who came to understand the meaning of 'two gods', the god of the world and the God of the Saints

Kengeri Ashram

Home of Baba Somanath Ji, in Bangalore

Kheer

Indian sweet dish made from various ingredients, i.e. milk, pumpkin, rice, carrot, wheat, etc.; also, khir

Khichree

Boiled dish or meal made with rice and split lentils, ghee, and salt

King Janak

Philosopher King and Sadhu Mahatma; (est 7th century BC); devotee of Ashtavakra; father of Sita; renowned for his patronage of Vedic culture and provided an intellectual court for brahmin sages such as Yajnavalkya; having reached Sahasdal Kamal, after his passing, he used his vivek simran to relieve all the souls in hell of their punishment, allowing them to be reborn back into the cycle of life and death; guru of Sukhdev Muni

Kirpal Singh Ji

Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj's successors; Guru of Ajaib Singh Ji Maharaj

Krishna

Avatar; eighth avatar of Vishnu, Hindu god who gave the oral teaching of the Bhagavad Gita; central character in the Mahabharata who came to usher in the Kali Yuga

Kriyaman karma

Karma created during the current incarnation of a soul; stored at the heart center

Kumbh Mela

Hindu festival held once every twelve years in one of four sacred sites where bathing for purification from sin is considered especially efficacious; the four sacred sites are: 1. The confluence of the river Ganges, the river Yamuna and the mythical river Sarasvati near the city of Prayagraj (also known as Allahabad); 2. The river Ganges near the city of Haridwar; 3. The river Godavari near the city of Nashik and; 4. The river Shipra near the city of Ujjain. Each of these sites are considered one of the four drops of nectar from the churning of the milk ocean that fell unto the earth from the Puranas of Hindu scriptures

Kumbhi Narak

Hell; one of twenty-eight hells enumerated in the Bhagavad Purana; reserved for persons who engaged in adultery; Pot Hell emptied by Guru Nanak to redeem an initiated soul mistakenly confined there

Kurta

Loose shirt falling just above or below the knees of the wearer; traditionally worn by men, however, women also wear the straight cut kurta, or its shorter version, the kurti

Lakh

Numerically 100,000 (one hundred thousand)

Lakshman

Son of Raja Dasharath and half-brother of Rama

Langar

Communal kitchen at an ashram or Sikh temple, where food is served to all for free

Machar and Ramdita

Farmers; disciples of Sawan Singh Ji Maharaj associated with the story of seeing Master's Radiant Form before watering the fields

Maghar

City in the state of Uttar Pradesh; burial place of Kabir Sahib to defy the Hindu belief that one goes to hell if one dies there

Maha Kal

Form of Kurma whose abode is in Maha Sunn

Maha Sunn

Lit. “Great Void”; plane below Bhanwar Gupha and above Sunn; home of Maha Kal; its enthralling beauty is said to capture spiritual beings who try to traverse it without the protection of a Sant Satguru

Mahabharata

One of the two major Sanskrit epics of ancient India; an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes; composed by Ved Vyasa as an allegorical story of the inner science, long before it was historically acted out at the turn of Dwapar to the Kali Yuga, to veil its true importance; also contains some other principal works, like the Bhagavad Gita, Damayanti's story etc. and is the longest known epic poem of mankind; longest version comprises about 200.000 verses

Mahadevappa Swami

An early disciple of Baba Somanath prior to Baba Somanath having been initiated into the Path of Surat Shabd Yoga during the time when both were yogis; they were both subsequently given initiation into Surat Shabd Yoga by Baba Sawan Singh Ji Maharaj; while Mahadevappa was living at the Pahad Ashram, he abandoned his devotion to Sant Mat and returned to his previous yogic practices; later, Mahadevappa was severely chastised when he gave the Sant Mat initiation instructions to three women without authorization to do so; he became violently ill afterwards and, shortly thereafter, he left the body [Subsequently, Mahadevappa was reincarnated as an infant son born to the family of R.R. Singh, a noted satsangi disciple of Baba Somanath Ji. The infant lived only briefly for a few days before passing and reincarnating again in the current form of Baba Ram Singh Ji. After Baba Ram Singh Ji's initiation again into Surat Shabd Yoga by Baba Somanath Ji, R.R. Singh would play an important role in the development of Baba Ram Singh Ji's devotional development]

Maharashtra

State in the western region of India; second most populous; home of Tulsi Sahib and Sakkubai; Shivaji Maharaj, a disciple of Guru Ramdas, was the first king of the Marathi empire

Mahatmas

Lit. "Great souls"

Mahesh

Hindu god; one the Hindu Trinity; also known as Shiva, the 'destroyer' of the lower three worlds

Maluk Das

Sufi Saint; (1574-1682); resided in northern India, near Allahabad; as a child he was recognized by a sadhu as Saint because of his unusually long arms, reaching below the knees; He was even respected by emperor Aurangzeb

Man Mat

A life path of mind devoted to pursuing worldly attainments — wealth, social status, etc

Maninder

From the Anurag Sagar, the name of Gyani (Kabir) during His incarnation in the Treta Yuga

Manmukh

One who is given to obey the dictates of the mind being influenced by the five dacoits of lust anger, greed, attachment, and ego; one who shows indifference to the Guru and the Teachings of Sant Mat

Mansarovar

Pool of nectar in Par Brahm region beyond the three lower worlds, wherein the soul is cleansed of karmas upon immersion

Mantra

Lit. “Instrument of thought”; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of a specific god or deity, or to transport someone to a specific transcendental location

Marjiva

Pearl diver; lit. “mar, meaning to die”, and “jiva, meaning to be alive”; [The pearl diver doesn't care for his life and dives into the ocean, and when he comes back after facing many dangers, he becomes alive.]

Mastana Ji

Param Sant Satguru; (1891-1960); initiated by Sawan Singh Ji; also known as Baluchistani; assigned the areas of northern Rajasthan and western Haryana to fulfill His mission

Matang Rishi

Rishi from the Treta Yuga

Math

Generic term for a place or monestary where a group of devotees of a sect meet

Maya

Lit. “Illusion”, Co-creator of the three lower worlds with Kal (Physical, Astral, Causal); also known as Shakti or Durga

Mian Mir

Sufi Saint; (1550-1635); close friend Guru Arjan; was honored to lay the cornerstone of the Sikh's most holy site, the Golden Temple at Amritsar, the Harmandir Sahib, in 1588; before Guru Arjan’s death Mian Mir asked if He should destroy the city of Dehli to save Him from torture; resided in Lahore, specifically in the town of Dharampura in present-day Pakistan; a direct descendant of Caliph Umar ibn al-Khattab and belonged to the Qadiri order of Sufism; spiritual instructor of Dara Shikoh, the eldest son of Mughal emperor Shah Jahan; founder of the Mian Khail branch of the Qadiri order; His sister Bibi Jamal Khatun was a disciple and a notable Sufi Saint in her own right

Mira Bai

Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Moh

Attachment, infatuation with the mundane; one of the five dacoits or thieves of meditation described by Sant Mat Masters, including lust, anger, greed, and ego

Mrityu Lok

Lit: "Region of Death"; world of Kal; that is, the world of life and death; the lower three planes of creation (physical, astral, causal)

Mumbai

City in India, Bombay, location of Parel Railway Station

Muni

An ascetic; prestigious title among sages

Naam

Sound Current, synonymous with Shabd, Dhun, Logos, etc, lit. "Name"; also, the mantra or words given to initiates during Initiation or Naam Daan

Naam Daan

Initiation into Surat Shabd Yoga by a Living Master, connecting the soul with the Inner Sound Current, the power of Naam, or Shabd

Nagas

Snake-like entities found in the Patala; see Patala

Nanak Ji

Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; Guru of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Nar Narayan Sharir

The human body; lit. "The form from which a jiva can transcend from being a human being to becoming God Almighty."

Narad Muni

Vedic Sage who plays many roles within the stories of the mystic past; initiated the dacoit Ratnakar, who was later to be known as Valmiki

Neem tree

Tree whose bitter leaves are used in making medicinal tea, or branch used as toothbrush

Neti

Method of cleansing the nasal passages by passing fine thread soaked in wax through the nose and out the mouth; also, passing of saline water through the nasal passage

Niranjan

Kal Niranjan; a son of Sat Purush; creator (with Maya, Brahma, Vishnu, and Shiva) of the lower three worlds (Physical, Astral, Causal); the Negative Power

Nizamuddin Auliya

Sufi Saint; (1238-1325); successor to Sheik Farid and Guru of Amir Khusrow; resided near Delhi

Octroi

Local Indian tax collected on various articles brought into a different district for consumption

Paathi

Reader or chanter of the sacred verses knowledgeable about the different ragas or singing modes

Pahad Ashram

Mountain ashram of Baba Somanath Ji where Ram Singh was managing the ashram for four years; closely situated to Baba Ji's present Guddella Ashram; also, the place where Ram Singh did extensive meditations in this incarnation as well as in a prior incarnation as the yogi Mahadevappa

Paisa

100th part of a rupee

Palanquin

A means of transport, usually for one person, which consists of sitting in a boxlike litter suspended by poles that are carried on the shoulders of others; also known as palkis [Historically, they were one of the luxurious methods primarily used by the rich and noblemen for travelling; modern use of the palanquin is generally limited to Indian weddings, pilgrimage and temples using palkis to transport sculptured idols of their gods]

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a sadhu named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the Darshan of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his Guru and spent the later part of his life in Ayodhya.]

Pampapati Sarovar

One of the five sacred lakes of India; site where Shabri waited to meet Rama from a story in the Ramayana; Pamapapati is another name for Shiva meaning "husband of Pampa", another name for Shiva's consort; Estimated locations are, most probably, Pampa Sarovar near

Hampi, where her guru, Rishi Matanga, lived at a place called Matanga Parvat; or a place in Kerala called Sabarimala, which seems also to be connected to Shabri

Pandavas

Sons of Pandu who were cheated and deprived of their rightful kingdom inheritance leading to the great war between the Pandavas and the Kauravas illustrated in the epic Mahabharata

Par Brahm

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all karmas and impressions by bathing in the Mansarovar, the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Parshad

Lit. “Blessed gift”, usually food or drink blessed by a Saint; also, Prashad

Parvati

Hindu goddess of fertility, love, and devotion; wife of Shiva; considered to be the gentle and nurturing aspect of Shakti, the great mother goddess

Peon

Menial laborer; clerical or physical worker with minimal training or skills

Pind

The physical plane; Pind, And, and Brahmand form the three worlds of Kal's creation

Pipa

Raja Pipa; king of a small Rajput kingdom; after his abdication, he became a wandering mendicant and finally became a disciple of Ravidas

Prahlad

A very pious boy whose childhood is the subject of most of the major stories in the Puranas; son of the evil king Hiranyakshyap; devotee of Vishnu; [He is ultimately saved from his father's efforts to kill him by Narasimha, a part lion, part man avatar of Vishnu, who, when killing Hiranyakshyap, stood in a door frame, thus being neither inside nor outside, and killed him at dawn, when it was neither day nor night, to overcome the boon given to him.]

Pralabdh karma

Karmas, which constitute one’s preset destiny; stored and acted out from the eight-petaled lotus at one’s forehead; the fate karmas of wealth and poverty, health and sickness, happiness and unhappiness

Prana

Lit. “Life”; the vital force of the body that regulates other body processes; not to be confused with the soul; subject to decay and destruction; the oldest and the greatest of all the functional elements of the body, without which the soul or jiva would leave the body instantaneously; also, Pran

Pranayama

Practice of controlling the breath; if used as a vehicle for yogic practices it is limited in scope to rising up to Akash region, from where prana, or the 'vital air', originates

Prayag

Another name for the city of Allahabad in the state of Uttar Pradesh; site where the Ganges, her main tributary (the river Yamuna) and a third invisible underground tributary (the river Sarasvati) meet

Puja

Reverence, honor, homage, adoration, worship; prayer ritual performed by Hindus, Buddhist, Jains, and Sikhs

Pundit

Scholar or teacher of any field of knowledge in Hinduism, particularly the Vedic scriptures, dharma, Hindu philosophy, or secular subjects, such as music

Punjab

State in northwestern India and Pakistan; historical home to Guru Nanak Sahib and the birthplace of Sikhism; its name is derived from the five tributaries to the Indus river that flow through this land, the Hindi Panch: Jhelum, Chenab, Ravi, Sutlej and Beas rivers

Purana

Lit. “Ancient, old”; a vast genre of Indian literature about a wide range of topics, particularly myths, legends and other traditional lore

Pushkar Tirth

City in India; historical home of Brahmanand in the Rajasthan area

R. R. Singh

A friend of Ram Singh's with whom he stayed while working in R. R. Singh’s betel leaf business and perfecting his Simran

Radha Bai

Wife of Swami Shiv Dayal Singh Ji Maharaj

Radhaswami

Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. “Lord of the Soul”

Rahat

A type of waterwheel used to irrigate crops in a field

Rajasthan

State of India, desert location of 16 P.S. and 77 R.B., ashrams of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rajogun

Attribute or quality of activity, passion, sensuality; an essence of Lord Brahma; one of the three gunas with satogun and tamogun; characteristic of persons who are intellectuals inclined towards trades and businesses, sciences, or the priesthood as vocations

Rakshasa

Demonic being in Hindu mythology, also called “man-eater”; not all were evil; also known as “shape-changers”

Ram Singh Ji

Saint; known as “Babaji” currently in residence at Guddella Ashram in Andhra Pradesh; Gurumukh disciple of Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj

Rama

Hindi god; avatar of Vishnu in the Treta Yuga, brother of Lakshman, husband of Sita

Ramayana

An ancient Indian epic, as it is known nowadays, which tells the story of king Rama and his wife Sita, later on, translated to Hindi (Awadhi) by Tulsi Das Ji; originally written by Rishi Valmiki as an allegorical narrative of the soul's journey, before it was acted out at the turn from the Sat Yuga to the Treta Yuga to veil its true inner meaning

Ravana

Rakshasa; son of Rishi Vishrava and Kaikesi from the Rakshasa race; half-brother of Kubera; demon enemy of Rama; could not be killed be either god or demon as a boon given to him by Brahma, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

Ravidas Ji

Hindu Saint; (1450-1520); successor of Ramananda; Guru of Mira Bai, Raja Pipa; fourteen of his poems appear in the Adi Granth Sahib

Rishi

Seers or sages who, after intense meditation (tapas), often for many thousands of years, realized truths and eternal knowledge; composers of mantras (mantrakars) and factual writers of history

Roti

Type of Indian flatbread, another name for chapatti

Rudraksha

Seed traditionally used for prayer beads in Hinduism produced by several species of large evergreen broad-leaved tree in the genus Elaeocarpus: a compound Sanskrit word consisting of the name rudra ("Shiva") and akṣa ("teardrops")

Rupee

Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 paise; originally, a generic descriptor of silver coins of a specific weight

Sach Khand

Lit. "True and Imperishable Region"; the spiritual region above Bhanwar Gupha and below Alakh Lok, home of the Saints; also Sat Lok

Sadhu

Religious ascetic who is solely dedicated to achieving mokṣa (liberation); derived from the Sanskrit root sadh, meaning "to reach one's goal", "make straight", or "gain power over"; in Sant Mat, denotes a devotee who has reached the top of the Third Plane of existence, Par Brahm

Sahaj Samadhi

The fourth and highest of four stages of disciple development; in ascending order, they are Turiya 'stage of the ant, Turiya Teet 'stage of a 'fish', Turiya Pipla 'stage of the spider', and Sahaj Samadhi 'stage of the Saint'

Sahasdal Kamal

Lit. "Thousand-Petaled Lotus"; upper region within the Astral plane; below Trikuti

Samadhi

Lit. "Unified Mind"; a term of Hindu and Buddhist origins; a state of consciousness where one 's mind is unified into single-pointed attention with the object of one's meditation

Sanchit karma

Storehouse of soul's unredeemed karma, stored in fortress-like structures within the Causal Plane

Sangat

Congregation of followers of a Guru; on whole, those who have received Naam initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from sangh, meaning "company"

Sannyasa

Lit. "Renunciation"; the last of four age-based life stages known as ashrama within the Hindu philosophy; a form of asceticism marked by renunciation of material desires and prejudices, represented by a state of disinterest and detachment from material life

Sannyasi

Individual in sannyasa

Sant Ji

Informal name of Ajaib Singh Ji

Sant Mat

Lit. "Path or Doctrine of the Saints"; also known as Surat Shabd Yoga

Sat Lok

Lit. "True Region"; Sach Khand, the fifth plane; home of the Saints; below Alakh Lok, Agam Lok, and Anaami Dham

Sat Naam

Lit. "True Name", Appellation of the Lord of the fifth plane of Sach Khand-Sat Lok

Sat Purush

Lit. "True Being"; presides over Sach Khand-Sat Lok; also called Akal Purush

Sat Sukrit

Name of Kabir in his incarnation in the Sat Yuga

Sat Yuga

"Golden Age", cyclical Age of Truth and true religion, where all are truthful; the first of four yugas that lasts 1.728 million years with a human lifespan of up to 100,000 years

Satguru

Lit. "True Guru", Saint Who, having access to the Sach Khand, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, Sach Khand

Satogun

Attribute or quality of truth, purity, harmony, benevolence; an essence of Lord Vishnu; one of the three gunas with rajogun and tamogun; characteristic of persons who are spiritually inclined towards prayer and devotion, introspective

Satsang

Lit. “In Association with Truth”; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His Darshan; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi

One, who is attending Satsang, inner or outer; an initiate of Surat Shabd Yoga

Sawan Singh Ji

Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; Guru of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva

Selfless service, charitable actions by and from mind, body, and wealth

Sevadar

Person, who performs various acts of selfless service as devotion to the Guru; including physical, financial, and spiritual, in the form of Bhajan and Simran

Shabd

Sound Current, synonymous with Naam, Dhun, Logos, etc; lit. “Word”

Shabd Roop

Form of the Sound Current manifested within at the Eye Center

Shabri

Tribal woman who tasted and served berries to Rama in the epic “Ramayana”; female disciple of Matang Rishi

Sharir

Physical body; also, shareer, sarir

Shastra

Book or treatise on a technical or specialized knowledge in a defined area of practice; in early Vedic literature, referred to any precept, rule, teaching, ritual instruction or direction

Shiva

Hindu god; one of the Hindu Trinity with Brahma and Vishnu; the “Destroyer”; also called Mahesh

Siddhis

Miraculous powers obtained by means of yogic practices and granted by avatars to keep mankind subjugated to their own karmas; eighteen in number, of which the so-called “Eight perfections” are most famous [Their use is forbidden by Saints and they are kept hidden from

satsangis] Definitions of these eight siddhis vary slightly from different sources but, generally, they are: 1. Aṇimā: ability to become extremely small or invisible to external eyes; 2. Mahima: ability to increase one's body to any size; Garima: ability to increase one's weight as one wishes and become immovable; 4. Laghima: ability to make ones's body almost weightless and the ablility to enter the body of any creature; 5. Prāpti: ability to obtain and create anything by merely wishing it; 6. Prākāmya: ability to fulfill the wishes of others; 7. Iṣiṭva: ability to attain all glories and lordship over creation; 8. Vaśitva: ability to subjugate others and bring them under ones's control [There are an additional ten secondary siddhis bringing the total to eighteen] Generally, they are: 1. Aanūrmimattvam: being undisturbed by hunger, thirst, and other bodily appetites; 2. Dūraśravaṇa: hearing things far away; 3. Dūradarśanam: seeing things far away; 4. Manojavah: moving the body wherever thought goes through teleportation or astral projection; 5. Kāmarūpam: assuming any form desired; 6. Parakāya praveśanam: entering the bodies of others; 7. Svachanda mṛtyuh: dying when one desires; 8. Devānām saha krīḍā anudarśanam: witnessing and participating in the pastimes of the gods; 9 Yathā saṅkalpa saṁsiddhiḥ: perfect accomplishment of one's determination; 10. Ajñāpratihatā gatiḥ: orders or commands being unimpeded

Simran

Repetition of names or thoughts; in Sant Mat, the simran of worldly thoughts is controlled through the Simran of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

Sita

Avatar of Lakshmi; consort of Rama; adopted daughter of King Janak who found her while plowing for a yajna; kidnapped by Ravana

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great Sant Mat Masters — Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj — Who formed and shaped His life on the Path of Surat Shabd Yoga and to Whom He gives all credit for the success of His mission and ongoing Seva; see also; glossary entries Somanath Baba Ji and Ajaib Singh Ji Maharaj

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a brahmcharya (celibate) and at a young age he took a vow of sannyasa and became a Nath Panth yogi; he performed rigorous austerities and mastered Kundalini Yoga practices through pranayamas, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into Surat Shabd Yoga; with the Grace of his Master, he became a perfect Gurumukh disciple

and was entrusted with spreading the Teachings of Sant Mat in the south of India; in 1974, as a Satguru, He gave the Naam Daan initiation to BabaRam Singh Ji.

Sudarshana Chakra

Spinning, disk-like weapon with 108 serrated edges used by the Hindu god Vishnu; according to the Puranas, used for the ultimate destruction of an enemy

Surat Shabd Yoga

The means of reconnection with God; lit. “Yoking the Soul or the soul's hearing faculty (Surat) to the Sound Current (Shabd)”; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the Nirat's (power of seeing) absorption in the Inner Light

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the Sar Bachan; Guru of Jaimal Singh Ji Maharaj

Swati Nakshatra

One of the twenty-seven moon houses (Nakshatras); appears when the moon travels through Libra, thus occurring thirteen times in a year; in mythology, the rainbird only drinks the raindrops that rain down when the sun moves during this period; [Tracing the origins of the Swati Nakshatra phenomena: From the earliest chaukriyugas, four Dhuns originated from the Lord of the Second Spiritual Region, Omkar, creating the four-petaled lotus. With each Dhun, Lord Brahma created a Vedic text for a total of four Vedic texts, each represented by one of the four Dhuns, or Sound Currents. Ancient rishis and munis from prior Sat Yugas and Treta Yugas made a study of these Vedic expressions and disseminated their teachings to humanity through these ages. Though some of these ancient rishis and munis acquired status and mystic powers exceeding those of Brahma, Vishnu, and Shiva, none were ever able to ascend beyond the level of Brahm. The story of Swati Nakshatra and its strange, mystical powers stems from these Vedic texts. This story has often been used by the Sants of Sant Mat, metaphorically, to illustrate unique qualities and relationships throughout Creation that exist as an expression of the Shabd Dhun and the power that it has to raise the ordinary to the extraordinary. Babaji has stated there are sections of India that experience these phenomena during the Swati Nakshatra rains, but it is unknown as to whether the phenomena occur outside of India.]

Tamogun

Attribute or quality of ignorance, delusion, malevolence, inertia; an essence of Lord Shiva; one of the three gunas with satogun and rajogun; characteristic of persons who are aggressive and self-indulgent, inclined toward intoxicants and criminal behavior

Tantra

Lit. “Loom, warp, weave”, or often simply “Treatise or exposition”, and hence, by extension “Principle, continuum, system, doctrine, theory”; “Tantrism, or tantric religion” refers only to the traditions which are based on the tantras, samhitas, and agamas; more broadly, Tantra refers to a broad range of religious traditions with a “magical” or “occult” orientation

Tapa

Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word “to heat”; also, tapasyaa

Tapi, Tapasvi

Pratitioner of tapas, austerities; an ascetic; also, tapi

Treta Yuga

“Silver Age”, the second of the four-yuga cycle; introduction of ignorance takes place in this age; lasts 1.296 million years with a human lifespan of up to 10,000 years

Tulsi Das

Hindu Saint; (1511-1623); in the lineage of Ramananda; member of the Bhakti movement; author of Awadhi language version of the Ramayana

Tulsi Sahib

Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; Guru of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was elder brother of the adopted Baji Rao II; wrote the “Ghat Ramayana”

Turiya

The first of four characterizations of stages of the soul’s mobility and development; in ascending order, they are: Turiya, the ‘stage of the ‘ant’; followed by Turiya Teet ‘stage of the fish’, Turiya Pipla ‘stage of the spider’, and Sahaj Samadhi ‘stage of the Saint’

Turiya Pipla

The third of four characterizations of stages of disciple development; in ascending order, they are Turiya ‘stage of the ant, Turiya Teet ‘stage of a ‘fish’, Turiya Pipla ‘stage of the spider’, and Sahaj Samadhi ‘stage of the Saint’

Turiya Teet

The second of four characterizations of stages of the soul’s mobility and development; in ascending order, they are Turiya ‘stage of the ant, Turiya Teet ‘stage of a ‘fish’, Turiya Pipla ‘stage of the spider’, and Sahaj Samadhi ‘stage of the Saint’

Vaid

An Ayurvedic physician

Vaikuntha

Celestial heaven that is the home of Vishnu; situated at mount Meru

Valmiki

Maharishi; (est. 1st century BC); originally a dacoit; meditated for 10,000 years covered by a termite nest; author of the Ramayana in Sanskrit; reincarnated as Tulsi Das

Varanasi

Prior name of city of Benaras and Kashi; historical home of Kabir

Varnatmak Naam

Descriptive name; spoken and written names like mantras, the words given for Simran

Vashisht

One of the Saptarishis; spiritual teacher of Rama; author of Yoga Vashishtha, as well as Agni Purana and Vishnu Purana

Vedas

Lit. "Knowledge"; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called śruti ("what is heard") literature, distinguishing them from other religious texts, which are called smṛti ("what is remembered"); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the Mahabharata, their creation is credited to Brahma; the Vedic hymns themselves assert that they were skillfully created by Rishis (sages); there are four Vedas: the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda; each being subclassified into four major text types: the Samhitas (mantras and benedictions), the Aranyakas (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the Brahmanas (commentaries on rituals, ceremonies, and sacrifices), and the Upanishads (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the Upasanas (worship)

Vishnu

Hindu god; one of the Hindu Trinity with Brahma and Shiva; "Sustainer, Preserver" of lower three worlds; Kal in his aspect as preserver

Vivek

Discrimination, power of discernment; one of the four Sadhana Chatushtaya (qualities needed for spiritual discipleship): discrimination between ephemeral and permanent (Nitya and Anitya), real and unreal (Sat and Asat), self and non-self (Atma and Anatma), pleasure and bliss (Ananda); also, vivek buddhi

Wazira

Disciple of Sawan Singh Ji Maharaj; chastised for outward display of inner progress when he had expressed seeing his Master in outer forms of trees and animals; adopted a vow of silence as repentance and was thus called “Moni Wazira”

Yogeshwar

A yogi who has ascended as high as the Causal Plane

Yogi

An ascetic who has reached Sahasdal Kamal on the inner astral plane; generically, a practitioner of yoga

Yuga

One of the four Ages of Hindu cosmology (Sat, Dwapar, Treta, Kali) that constitutes one cycle of a Mahayuga

NOTES

Time relationships

1 Nimish = “Twinkling of the eye” (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1.728.000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

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16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan